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OUR RACE

Its Origin and Its Destiny.

A Serial Devoted to the Study of the Saxon Riddle.

Series III., No. 11. March 20, 1894.
Subscription for Series, $2.00.

Jer. XXXII. 11-15.

THE TRUTH OF HISTORY.

FACTS OF GOLD.

"Then was the secret revealed unto Daniel in a night vision.
Dan. ii. 19.

C. A. L. TOTTEN.

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras); "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

C. A. L. Totten, U. S. A.

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THE EDITOR OF "OUR RACE,"
P. O. Box 1333. New Haven, Conn.

"I, too, am of Arcadia."

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THE TRUTH OF HISTORY.

SACRED AND SECULAR.

FACTS

OF GOLD.

THE TIMES AND SEASONS OF BABYLON,

MEASURED, VERIFIED, AND ARRANGED; IN CHRONOLOGICAL ORDER; WITH NOTES AND COMMENTS; IN PROOF OF PROPHECY; TO WHICH THEY REPLY IN OVERWHELMING CONCERT.

BY

CHARLES A. L. TOTTEN.

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah xlvi. 9, 10.

NEW HAVEN, CONN.:

THE OUR RACE PUBLISHING COMPANY.

1894.

P. 115 — Judah
P. 121 — Fig. 33 —
P. 122 —

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HONORARIUM.

The most remarkable feature connected with the determined effort of the friends of this cause to establish the Truth of God's Word among his backsliding people "Israel," is the humble source from whence the bulk of its gratuitous pecuniary resource and ability to proceed at all has been derived.

My correspondence shows that an overwhelming majority of its patrons are both very old and very poor, and that most of them are patient sufferers. I could entablate here a long Honor List comprising the names of these humble ones to whom we, reader, you and I, are thus indebted. From shepherds and evangelists whose scripts are devoid of any worldly provision, from toilers in every class of working life, from pilgrims not a few, from missionaries in far-off climes, from many widows in widows' homes, from pensioners in government homes and hospitals, from some who are even homeless, and from humble homes, yea, even from prisons, we have received tythes of all the living that they have, and often more than tythes.

For instance: the Lord and I know of a lovely old lady, now in a "Home for the Aged,"—may she dwell forever with the Ancient of Days in His

Asylum!—whose total income is but $50 per annum; of this, $25 goes to the Home, and of her remaining $25, a fifth has regularly come to us!

Now, on the principle of relativity, what sacrifice is this! Another wins about a pound a year by making lace, and reader, thou hast all of its capital and income here! We could fill many pages with the briefs of such instances as these, recording the generosity to usward, of both men and women in Israel who are free from guile. Nor are these more than all deceived, as some would have it, the mere dupes of a vain hope to get at the secret of God's already open Mystery of Israel among the Gentiles.

They recognize as well as you or I do the necessary fallibility of any one-man's effort, and season all he offers with salt from the same source. They have taken the will for the deed, and accept the result rather as an earnest of what shall yet be done when better and abler men are induced to devote their entire talents to the same grand end. In the meanwhile, how shall we honor their encouragement with an adequate expression of our mutual appreciation?—we refer not here to the kindly help of all, but chiefly to that of the sacrificing and the sacrificed! It is clearly beyond our power so to do. The names I would inscribe here are, I believe, already written far more beautifully elsewhere—for who shall say they are not all inscribed in God's own Book?

C. A. L. Totten.

February 4, 1894.

STUDY NO. 11.

OF

THE OUR RACE SERIES.

The Truth of History.

TOTTEN.

"I will shew thee, hear me ; and that which I have seen I will declare ; which wise men have told from their fathers, and have not hid it : unto whom alone the earth was given."

Job xv. 17-19.

Study Number Eleven.

THE TRUTH OF HISTORY.

FACTS OF GOLD.

THE TIMES AND SEASONS

OF

BABYLON.

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“*Who hath declared [the end] from the beginning, that we may know? and beforetime, that we may say, He is righteous?*

Isaiah xli. 26.

PREFACE.

We are now ready to determine the Truth of History by studying its Facts Chronologically. These facts are severally recorded by the various ancient authorities themselves, upon one or more of the several scales of time employed by them, and which are still familiar to all Chronologists, but which the ordinary reader must have interpreted into measures that are intelligible to him. Hence the need of an Harmonized Scale of Time, such as published in Study No. Ten. We therefore request our fellow students to open that volume, the Measure of History, at the beginning of the Harmonized Scale (page 11) and to follow us closely in our descent along the Stream of Time, so that at any moment they may take their own bearings and check us if we wander from the course. To such as will do so, with even ordinary care, we can safely guarantee that at the close of their labors they will be more familiar with the matter in hand than any former group of students whomsoever.

It is a mistaken idea that education, as a commodity, is the gift of the schools alone! The very contrary is true, there is far more of untrammeled Fact to be found beyond the walls than within them, and

he, only, who has escaped from their conservative atmosphere to the free and open fields of knowledge, finds the solitary pearls of price, and collects the real and precious gems in quantity sufficient for an ornament. Our own object is to string the beads of true and reliable History upon the Strand of Time, just where they belong. They were all numbered and engraved, at their proper time and season, by those who wore them, or were contemporary to the actors, nor could they have had any reason for deceiving us who are to employ them merely as the truthful chronicles of the past. Moreover, as the skein of time itself is astronomically subdivided, it is manifest that the events of History, thus similarly labelled with dates, eclipses, measures, and synchronisms, can be properly located so as to show forth the design itself, nor can we hope to form any true conception of the latter, until the two, the beads and the skein, shall have been adjusted without any fault. And, finally, it stands to reason that the result will prove its own case! By the fruit of our efforts may we always know whether we have attained to that harmony which is the plain and necessary criterion of every species of enduring knowledge. Surely we have lived long enough in the atmosphere of confusion to recognize its opposite at sight.

INTRODUCTION.

When Daniel interpreted Nebuchadnezzar's famous Dreams (Dan. ii., iv.) he divided all subsequent History into two great sections: Secular and Sacred. He then, or thereafter, by specific references, assigned 2520 years or pages to the first part, which deals with Secular affairs in their divorced estate, and, as it were, subdivided them among four goodly volumes with edges like to Gold, and Silver, Brass, and Iron, respectively, implying that the topics to be treated therein were to have place and honor among men relatively to the Head, the Arms and Breast, the Belly, and the Legs and Feet, of the Human Form itself. In these volumes was to be told the Story of Man's best effort at Self Government as represented by the Civilizations of Babylon, and Persia, Greece, and Rome, the Four Great Empires whose aggregate duration is the Measure of the "Times of the Gentiles"—as ordained of God.

But to the number of the volumes of *Sacred* History, Daniel intimated there should be no limit, and 1000 pages are assigned to each, albeit they suffice but for the records of a single day upon the Ages of the Eons that are yet to come when the Son of Man shall have assumed the Sceptre over Israel, which is

Our Race, and by means of them shall *begin to realize the travail of his soul, which is to bless all other Races whom his blood hath likewise bought!* Israel is God's battle-ax, the tool must be fabricated before it can be used.

Now as the time is near at hand when the Fourth and Last Volume of Secular History is to be closed and all of them sealed up forever, it behooves us particularly to scan their pages in review, for as the Fifth Empire is also to be a literal one, to wit: our own restored, the lessons of the preceding ones are of no little moment.

Their Rise, and Fall, their circumstances, times and seasons, have been written in the Sacred Books of Our Race from their very earliest times, and in that they have come to pass as written, as we now propose to show, they certify to us their further authority in whatsoever else they have to add as to their aim and purpose — the gist of which is to set forth the rule of perfect individual Life, out of which only, and in an aggregate sufficient to the end in view, can the foundations of the ideal Human State or Government be formed — upon which, when complete, the city itself, which is the New Jerusalem, a house of many mansions prepared by Master hands, will be let down from on high.

In the following Chronological summary, therefore, we have confined ourselves chiefly to the emplacement of such historical data as concern the Four great Gentile Empires (Babylon, Persia, Greece, and Rome), and the Fifth (that of Our Race) as set

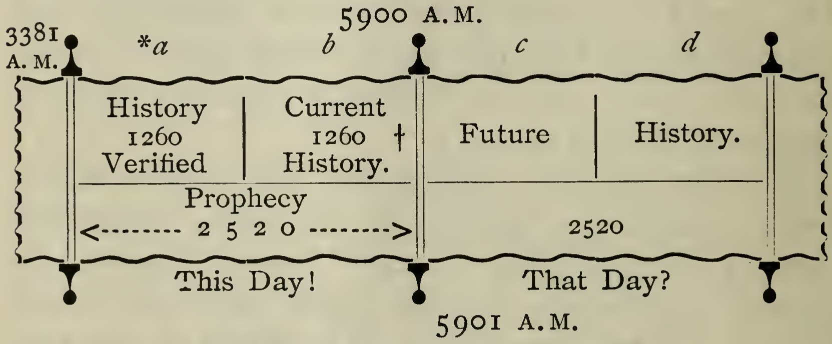
forth by Daniel, and the several scales of time already harmonized in Study No. Ten lend themselves agreeably to the task.

The Babylonian, Persian and Greek dates are given quite frequently by Ptolemy, in terms of the Nabonassan Era, but many of them are found in our own Records in terms of the A. M. years of the Genealogies, where of course all of those referring to the early history of Our Race are likewise to be found. The years of Greece are broadly measured and recorded on the Olympic Scale, while those of Rome are to be found quite as naturally upon the Scale of their own Parilia (A.U.C.).

Now the Olympic, Roman, and Nabonassan Scales begin practically together, in the same generation (777–747 B.C.) wherein "Israel" herself began to be cut out of Lebanon without hands, and their scales come far down beyond the 3d Century of our era, long before which date they are well overlapped by the familiar B.C. and A.D. Scales, while the whole is fitly joined together by the Scientific Years of Scaliger's Julian Period. The Measure of History is thus uniquely suited for our present purpose, which is so to arrange the Facts of the first half (1260 years) of the "Times of the Gentiles" that we may see our way clear to make reasonable estimates as to the probable termination of the last half thereof, in the latter times of which we are certainly living at this present moment.

In other words if our study in these historical premises shall convince us that the Prophets were

minutely justified in all they related concerning the first half of this long span of years, then recognizing History as a *Science* that repeats itself, because "Set" to do so! and warranted at last in our faith as to Inspiration in General, we shall be in a most favorable position to see *double* (2 × 1260 years), and thus to take in all there is up to the Era of the Restitution of all things, which overlaps and leads into the Millennium itself.



A SECTION OF THE SCROLL OF HISTORY.

Like the calculations of Edward White ‡ our own proceed on the hypothesis of Faber that the "seven times" which passed over Nebuchadnezzar in his

---

* It is our purpose to come down the 1260 years comprised in the leaf marked *a*, and possibly, if time permits (*i. e.*, is vouchsafed to us) to duplicate it by a study of the events that counterpart the matter in part *b*. This will bring us systematically down the stream of time from the 5th year of Nabopolassar to the current times and leave but little filling in to be accomplished.

† Our present place, 1894 A.D.

‡ In a lecture delivered at New College, London, on "Number in Nature as an Evidence of Creative Intelligence." See H. L. Hastings' Anti-Infidel Library, Number Fourteen.

bestial condition symbolized the whole duration of the Gentile Monarchies, described in Daniel as "four wild beasts," the "time" being a Chaldee year of 360 days, and "7 times" equalling 2520 years. They began with the Chaldee Empire itself, and its earliest origin is the week of years, 3374–80 A. M.; their latest origin is at the close of Nebuchadnezzar's week of years of personal insanity, 3436–42 A. M., or, actual rule, 3443 A.M. From the former point 2520 solar years extend to 1899 A. D., and from the latter 2520 lunar years extend to 1888 A. D. At the earliest of these dates of completion the modern Jewish *irredental* movements took their rise through Russian edicts, and are still progressing towards their consummation, which we believe will synchronize with the end of this century. In the meantime 3443 A. M. was one of remarkable interest and import to Judah. It was the 66th year of the Era of Nabopolassar, and marked the 37th of Ezekiel's captivity; in it evil Merodach succeeded to the Babylonian throne, and showed favor to Jehoiachin by liberating him from prison on the 27th day of the 12th sacred month, *i. e.*, at about the middle of that year, our early March. Now there has always been a prevalent hope, akin to a conviction, that the 50th Jubilee of "Judah's" expatriation would be marked by notable Palestinic "home going" movements, the which we need not look between the lines to see to-day; $50 \times 49 = 2450$, and $3443\frac{1}{2} + 2450 = 5893\frac{1}{2} = 1895\frac{1}{4}$ A.D., *i. e.*, fetching us to March of that year, and thence on to the close of the century there are promises of notable events

in store, and we are free to confess that we cannot help viewing the few remaining years of this closing decade and century, from a concatenating array of potent conditions as certain to be the most remarkable the world has ever seen. By their end it seems certain that the coming European conflict—"the Western Question"—will have been settled, and the final phase of Papal Rome will have been crystallized. For the next pope will have no "niche" in the Vatican if the prognostications of good judgment, and the ripening of irresistible conditions mean anything. Then, too, we may expect that the vexed "Eastern Question" will have had its first great chapter written down to its very seal! The bisection of this grand period occurs in 637 A.D., when the Saracens planted the Abomination of Desolation in Jerusalem under the Caliph Omar. The number 2520 contains twice 1260, a factor often referred to by Daniel and Saint John as measuring the duration of the triumph of several phases of evil which must now be near their respective ends! And if this be so then must we be equally near to grand beginnings for the Human Race at large!

In connection with the peculiar rhythm of History, in answer to the lines set down for it by Prophecy, Mr. White notes that remarkable interest is to be accorded to the following fragment from Plato, which he quotes as follows:

"In his Fifth Book of Laws, chapters viii. and ix., Plato determines that his Republic shall be governed as to the distribution of land, taxation, and

number of citizens, by the unparalleled qualities of the number 5040. He says, 'Let the land-owners, and those who defend the land, be, for the sake of a fitting number, 5040, and let the land and dwellers arithmetically accord. Let there be of the whole number two parts distributed, and afterwards three of the same; for this number is by nature divisible into four and five, and so in succession up to ten. Thus much ought every legislator to understand respecting numbers. Let us then say that 5040 is that number which contains in itself the greatest quantity of divisions, and the most in orderly successions. For it can be divided by all the integers in succession, and by fifty divisors besides.'*

"So far Plato. 5040 is also the number which you reach by the seventh multiplication of the integers in succession, thus:

$$2 \times 1 = 2$$
$$3 \times 2 = 6$$
$$4 \times 6 = 24$$
$$5 \times 24 = 120$$
$$6 \times 120 = 720$$
$$7 \times 720 = 5040$$

"It expresses, therefore, the possible permutations in a chime of seven bells, or any other so-called 'octave,' or the possible permutations of any equal number of events.

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* The divisors of 5040 are, after the integers, 12, 14, 15, 16, 18, 20, 21, 24, 28, 30, 35, 36, 40, 42, 45, 48, 56, 60, 63, 70, 72, 80, 84, 90, 105, 112, 120, 126, 140, 144, 168, 180, 210, 240, 252, 280, 315, 336, **360**, 420, 504, 560, 630, 720, 840, 1,008, **1260**, 1680, **2520**.

"Lastly, it is divisible without a remainder by the sum of the digits, viz: 45.

"The circumstance to which I wish to draw attention is that this great number, which heathen wisdom in Plato fixes on as the firmest foundation for his imaginary state, as standing alone for its manifold convenient cleavages, and its all-comprehending qualities in arithmetical science, is also the number which, although not once mentioned in Scripture, lies at the basis of the Biblical system of chronological prophecy, *apply or interpret that system as you will in detail.*

"Not only is 5040 divisible by 7, and by 70, and by 315, the accurate cycle which embraces in one system the movements of the sun and moon, but also by 360, one Chaldee 'time'—1260, or 'three times and a half'—and by 2520, or 'seven times,' without remainder. Either, then, the Hebrew prophets, much earlier than Plato, knew the qualities of this number by their own arithmetical skill, or some higher Power taught them persistently to fasten its remarkable sub-multiple of 1260 on to the later stages of the world's future history." The number 1260 is sometimes spoken of as "days," sometimes as "three times and a half" (or three times 360 + $\frac{1}{2}$ or 180 = 1260), sometimes as "42 months" of thirty days, but always it is used to designate that last stage of the long account of God's controversy with the nations, which has lasted for 5040 years since the "days of Enoch." 622 A.M. + 238 = 860 A.M; 860 A M. + 5040 = 5900 A.M.

The number 2520 is in other ways remarkable. It contains 140 eclipse cycles; 168 ancient Hebrew Solar Cycles; 360 "weeks of years" (days, as it were, of punishment!); 132 Lunar or Metonic cycles;*and the measure of a cycle of 2520 eclipses spans, as we shall see, important epochs!

Now, the God of Moses and the Prophets knew his own laws, and what they would inevitably entail upon the transgressor. So he gave Our Race fair warning, though we heeded not, enumerating *seven* distinct evils that would inevitably follow transgression, if persisted in (Levit. xxvi. 14–17). And follow they did! He then distinctly stated that if for all this we hearkened not he would punish us *seven* "Times" more for our sins! Four times (as if lunar, calendric, prophetic, and solar, the whole scale harmonized and pressed down!) this warning is repeated, and with dread collaterals added (Levit. xxvi. 18, 21, 24, 28), and we have known the bitter truth!

For *a* "time" (360 years) our ancestors rebelled, even from Saul to Hoshea; and for *seven* "times" (2520 years) was he harsh with us, even from Hoshea to George III.; yet his mercy was not clean forgotten. For though he cast us out, nevertheless he sent fishers for us. Howbeit the net often brake and we escaped as was foreknown! But first he punished us double, even 720 years, from Hoshea to Herod, ere the fishers as for men appeared. Then for five long "times" (1800 years) the toil was well nigh vain! But hunters came at last, for our "week of Times" was full; and lo, Lost Israel was Found!

* Plus a small remainder.

Now that to usward he appointed a day for a unit, and as it were a year to each day, and to the Gentile times a similar scale is known unto the wise, and may be known to any who are wise enough to search the Scriptures and their counterproof the Histories. However, as some have not the facilities to harmonize the latter we have attempted to do so for them here, that with the Secular Key in hand they may try it in the Sacred Lock, and if perchance it opens, they may enter in, and take freely of inestimable things.

It is perhaps our last chance to gather Facts against the Morrow's Rest — "*Manna*," upon which Faith having done all, may stand, that is, subsist. For this is, as it were, that of which Moses spake unto Our Ancestors, saying from the Lord, "To-morrow is the Rest of the Holy Sabbath unto the Lord: Bake that which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you, to be kept until the morning. . . . Six days ye shall gather it; but on the seventh day, *which is* the Sabbath, *in it there shall be none!*" (Exod. xvi. 23–26). Verily, those only who believe Moses and the Prophets, with a reasonable faith, are wise unto the knowledge of Christ, who is preëminently The Truth of History — even its Grand and Central Fact. Now, such as have Him will have Manna in the Millennium!

THE TRUTH OF HISTORY.

PART I.

THE CHRONOLOGICAL ROOTS OF THE MATTER.

"The Four Empires" and "The Fifth."

"Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit."

Eccles. vii. 8.

THE END IN VIEW

AND

BASE OF OPERATIONS.

Our primary object is to adjust History, as such, to an accurate Chronological Scale, the latter being tied to Astronomy by the citation of numerous data *in loco* that may be demonstrated along its course.

Our secondary aim is to establish the matter of Fulfillment, in its relation to antecedent Prophecy, by measuring from date to date with the Scales provided by the Holy Writ itself. Now, our position is this: 1st, If we succeed in Harmonizing the several secular Scales of Chronology, and in adjusting them to the Ancient Hebrew Scale of the years of the Genealogies of Adam, then, 2d, we may fairly expect to locate the events recorded by independent contemporary historians where they belong, upon their respective scales, and thus, 3d, by virtue of the already effected Chronological adjustment, may see them — these *miscellanidæ* of History — in their proper relation to "Time" itself, as measured out upon the Compound Scale. 4th, This process will locate not only ordinary events and historical personages, both Secular and Sacred, but the Prophets, who are actual figures in

History, will also fall into their proper places, and their chronological prophecies, wheresoever their points of *initiation* are explicitly dated, will also reveal their significance, if they have any! And we may further hope to obtain sound reasons whereby to locate such few of the Chronological predictions as appear at first sight to be indeterminate for lack of (otherwise, because of misunderstood) fixed conditions.

That is, if so be we find History to be in perfect agreement with Prophecy, in all cases where the predictions have positive conditions whereby we can determine the chronological point from which they should and must be measured, then we may expect that an exercise of scientific judgment (*i. e.*, of induction, which is the basis of all science properly so called), will enable us to locate even the apparently indefinite time Prophecies and search out their fulfillments. For, unless they are to be so located, somewhere, at some time, and by some one, *to what end were they given?*

Now, if the reasonable Christian be convinced from other grounds, as for instance, from the "signs" about us, *that we verily are* living in the "Edge of days," it will also be convenient to his appreciation of God's constant and never inopportune Providence, that now, at length, the "set time" has arrived when these things may be placed upon the house top for the sake of all who dwell therein.

As to the first condition, we have fulfilled it, in that Study No Ten presents Chronologists with a harmonized arrangement of the principal and well known Scales of Years severally employed by the Greeks

(Olympiads), the Romans (A.U.C.), the Egyptians, and Babylonians (Nab.), the Scientific Writers (Julian Period), the common people (B.C. and A.D.), and Biblical Scholars (A.M., or Mundane Era of Adam's Genealogies). The accomplishment of the second phase of our undertaking is also begun in this Study, and our purpose, God willing, is to set forth the chief notes in the concert of History, down to whatsoever shall be the current one when we are forced to stop.

If that be before the 7th Trumpet ends its sound, so be it; for if so, others will continue this work and improve upon it, upon its own lines; and if not, there will be little need of others for the object of the Score will have been gained. But before we commence our running record as to the Chronological adjustment of History, in order to study the matter of fulfillment in its relation to Prophecy, we wish to invite particular attention to the first three columns in the Harmonized Scale of Time (Study No. Ten, pages 11–153) along which we intend to follow History from the beginning of the Olympiads down to the capture of Jerusalem by Omar in 637 A.D., and thence, and from other points along the line, throw out Chronological trajectories even to this present and important closing decade in the 19th century. The first column, headed A.M., contains the

ANNO MUNDI, OR YEARS OF THE WORLD.

These run according to the Holy Scriptures, and on the years of the Genealogies of the Sons of Adam. Students of this Series of Studies are already familiar with their method of construction. Only a word in

review is therefore necessary here. The years are primarily built up from the Sacred Genealogies of Our Race—thus, Adam was 130, and begat Seth; and Seth was 105, and begat Enos, thus, in 235 A.M., so that at this time Adam himself was 235 "years old," or in his 236th year. Now that current year (236) of *ordinal* reckoning, represents the measure of Astronomical "duration," and, wherever it is referred to as running, is the basis for measuring the total "time" thereto; whereas the A.M. years proper, always mean "past time" as such, and afford the foundation of the Log-book, or Chronological "count." Thus, Adam was not 1 year "old" until his first birthday anniversary occurred, and throughout the succeeding 2d year of astronomical duration, he was, for historical purposes, accounted 1 year old until he was 2. This method is universally followed in the Bible; and, by means of it, we have already come down the A. M. column in former Studies, where the several tables and historic data will be found, as follows: From Creation to the Flood, 1656 Solar years (Study No. Six, pages 7–24); from that to the death of Terah, 427 years (Study No. Six, pages 25–42); from thence to the Exodus, 430 years (Studies No. Six, pages 45–49, and No. Five, pages 81–156); from thence to the Founding of Solomon's Temple, 480 years (Study No. Eight, pages 23–202); giving a total of 2993 years 7 months and 2 days. Even from Sunday, the 1st of the 1st Civil month of the year 0 A.M., to Friday, the 2d of the 8th Civil month 2993 A. M., or into the 2994th year of Astronomical duration.

Splicing onto this, from the 4th of Solomon back to the 1st of Saul, and forward to the last of Zedekiah, the regnal years of the Kings of Israel and Judah cover 507 years (and they will be found set forth in Study No. Five, pages 1–80, and Study No. Two, pages 141–200). This line of time has brought us down *to* the year 3445 A. M., leaving 2555 Soli-Lunar years of the 6 "working" millennaries, before we reach the Sabbatic one, yet to be considered as a current Fact—when it arrives!

But in coming down thus far, 3445 years, upon this Sacred Scale, we have passed well beyond (223 years) the point, 3222 A.M., at which authentic Secular History begins, upon the several Scales set forth in Study No. Ten, and we now propose to return to the year 3221 A.M., and resume our careful progress down along the A.M. scale for 1420 years, coördinating the several Secular scales to our assistance, and showing, by means of them, that the A.M. thread of the Labyrinth of History, which we do not propose to relinquish, is secured to the contemporary Secular Scales all along the line, amply to warrant us in denominating it as the True, and New Chronology,—since it is the Old and Only one that, as a straight line of time, connects the two points of chief interest to the Human Race as a whole, and to Our Race in particular—to wit: the Beginning and the End—their Origin and Destiny.

The Calendars for each of these A. M. years will be found in Study No. Six (pages 55–75), the days and months being specified so that anyone, who could find

them in an ordinary Almanac, can also find them there; and, in extended form, the Calendar for each year of the Cycle (which applies to the block of 1420 years we now intend to discuss), will be found in Study No. Ten (pages 163–202).

Finally, the A.M. Scale forms the Basis of our own count, and in this present adjustment of the Facts of History to the general Scale of Time, the student is requested to keep in mind *the prominence given to it.* We shall always expect to be understood as referring to its units, in our Chronicle, unless we purposely refer to the years of the Olympic, Roman, Nabonassan, or other Scales.

B. C. AND A. D. COMMON.

The B.C. (Before Christ) and A.D. (Anno Domini, Years of our Lord) referred to in this Study are the ones *commonly* referred to as such, and in terms of which current History is generally written, and into which most all of the ancient records have been translated. We therefore now adopt them so as to assist such as are already familiar with their use, and as have the works of other chronologists which are written in these terms at hand. These years will be found duly arranged in the right hand column of the Harmonized Scale of Time (Study No. Ten), to which the reader is referred.

In former Studies, while dealing strictly with the Sacred History of Our Race, we have preferred to use the *true* B.C. years. Thus, on page 189, Study No. Two, the last year of Zedekiah will be found referred to as follows: "3416 A.M., 580 B.C."; while in

this Study the same regnal year of Zedekiah is given as "3416 A.M., 583 B.C." Both references are correct. The A.M. year is the same in each, but the B.C.'s refer to *different* scales. To explain, 3996 A.M. is the true year of the *Nativity*, hence 3996—3416=580 B.C., *true* as in the first case; 3999 is commonly taken as the B.C. era, hence 3999—3416=583 B.C. *common*, as in the second case. Students can always determine the "true" from the "common," *i. e.*, the Scale used, by adding the A.M. and B.C. years together. Thus, dates in *this* Study given in A. M. and B. C. terms should always sum up 3999, so as to fetch out the Common era of estimate. For instance, the second year of Darius Hystaspes will be given as "3484 A.M., 515 B.C." The sum=3999, etc. (In Studies Nos. Two to Ten the sum, unless otherwise specified, is always 3996, showing that the actual year of Nativity is taken as the *base*.) This principle will always give the student the base of any consistent system of Chronology. Thus, Usher puts the Exodus 1491 B.C. His A.M. date for it is 2513; the sum is 4004, which was his year for the beginning of Our Era. All of this confusion adds weight to the value of the compound scale given in Study No. Ten. The student may enter it at any date cited on any scale, and by a "straight edge" find its equivalent upon the others. In the meantime let it be noted that any date merely expressed in general terms, as for instance, "3484 A.M., 515 B.C." common, is subject to adjustment when necessary. For as a matter of fact 3484 A.M. began in September 516 B.C. and ended

in September 515 B.C. As a final Rule, when greater accuracy than the broad overlap is required, always go to the Harmonized Scale itself. To be strictly accurate both of the years on the Christian scales B.C. and A.D., which overlap any A.M. year, should be cited; as for instance, "3484 A.M., 516–15 B.C." But we cite, as a rule, only that one of the B.C. or A.D. units which contains the fact recorded or under consideration.

THE SOLAR MONTHS.

The second column of the Scale has an appropriate use that should suggest itself without explanation. The months are those in familiar use to-day, and are located where they relatively belong. The Quarterly months alone are indicated, since in them take place those Astronomical events (Autumnal and Vernal Equinoxes, and Summer and Winter Solstices) which are not only familiar to all who ever look into an Almanac, but have been naturally resorted to by Chronologists in all ages for the very purposes now in hand. They belong to the first and third columns of the Scale, because they serve to bridge over the connection between the A.M. years (whose months are Lunar, and whose scale is interrupted by large and frequent intercalations so as to recover the solar points) and those of the Julian Period, which like the B.C. and A.D. years, familiar to all, have to do with both!

JULIAN PERIOD.

The Third Column contains a Scale of Time which is Julian in its annual units, and each year of which corresponds throughout with the opposite year upon the B.C. or A.D. Scale. The only difference is in the

enumeration and that was deemed necessary, from the scientific standpoint by its inventor, and by all other scientists, partly for the same reason that the Almighty by anticipation has provided one in the A.M. years from the Beginning! However, as the two scales flow in *opposite* directions (the A.M. naturally, and downwards, from the Creation, and those of the Julian, in so far as these present 1420 years are concerned, upwards and toward it—since they were worked backwards from the year 1583 A. D.!), it is manifest that if we effect their conjunction, here and there, as we progress, *or even in a single instance*, WE SHALL HAVE ESTABLISHED OUR POSITION, AND SHALL HAVE THEREBY TIED ALL HISTORY TOGETHER!

Verily the task is worthy of our best efforts, and, in spite of the regret that those in whose hands both the Sacred and Secular volumes have resided for so many centuries, have found no pleasure or duty in performing it, and have thus left its initiation to so late an hour, let us, with God's blessing, undertake it. And first a few special remarks as to the period as an entirety. It extends from 4713 B. C. to 3267 A. D. and covers 7980 years.

In order to avoid the puzzling ambiguity attendant on reckoning any year previous to the Christian Era, the Julian Period was introduced by Joseph Justus Scaliger in A. D. 1583. "The most competent authorities," says Sir John Herschel, in his Outlines of Astronomy, "declare that through its employment light and order were first introduced into Chro-

nology."* The character of the Period may be easily understood by noting the following facts: The week days repeat after every 7 days, and the corrected Julian years, which we now keep, recover their solar place after every 4 years; hence, after $4 \times 7 = 28$ years (called the Solar Cycle), the same days of the week fall once more upon the same days of the month and year. But this period of 28 years, after which the days of the week return to the same days of the month throughout the year, deals only with solar time; hence, we must keep track of the moon upon still another or Lunar Cycle, called the Metonic. It depends upon the fact that 19 Julian years are practically equivalent to 235 lunations (within about $1\frac{1}{2}$ hours), on which account therefore and thereafter, the phases of the moon recur upon similar days of the month, throughout the next year, and the next Lunar Cycle. Now to combine the Solar (28-year) Cycle and the Lunar (19-year) Cycle, we must multiply their terms, 28×19, and thus obtain one of a higher degree consisting of 532 years, after which the new moons fall upon the same days of the week, and the twain upon the same days of the month throughout the new cycle of 532 years as they did in the previous one. Now, besides the Solar and Lunar Cycles, there is a third one of 15 years, called the

* "It is scarcely credible," says even Petavius, the bitter enemy of Scaliger, "how easy and how accurate is this method; and if any one shall exercise himself in it so as to become familiar with the practice, he will carry Chronology about with him instead of leaving it to lurk in books and papers."

Cycle of Indiction, frequently employed in the computations of Chronologists. This period is not an intentionally astronomical one like the former two, but has reference to certain judicial acts which took place at stated epochs under the Greek Emperors. Its commencement is referred to January 1st, of the year 313 A. D., and to combine its term with the former compound cycle, we multiply 532 × 15, thus obtaining 7980 years, which is the Julian Period. It is therefore composed of three subordinate Cycles, by the multiplication together of the numbers of years contained in each, 28 × 19 × 15 = 7980 years.

Now when Scaliger invented his Period, its subordinate Cycles had been in existence, and in practical use, for many centuries. Not only were the chief records of history inextricably tied to them, but, of course, they severally had separate dates of origin and repetition, since they had come into use independently of each other, and were dependent upon actual astronomy, which cannot be altered. The year 1583 A. D. was 14 upon the Solar Cycle, 7 upon the Lunar, and 11 upon that of the Indiction.

Scaliger's problem, therefore, was to find out the particular year to which their figures corresponded upon the compound Cycle or Julian Period then running, *i. e.*, taking things exactly as they stood, for the particular beauty of the Julian Period is that no two years can be expressed by the same numbers in all the three subordinate cycles! He, therefore, set out to discover the year upon the B. C. scale, theoretically

reversed, when there must have been a new moon on a January 1st, that day being a Monday.

The problem was solved by the process known as the indeterminate analysis, and Monday (noon, Alexandria), January 1st, 4713 B.C. (year letters G.F.) was found to correspond to a *1st year* upon each of the 3 subordinate Cycles. It was therefore taken, so far as enumeration is concerned, as the 1st or Primary year of our current Julian Period (this Meridian of Alexandria being a Chronological *Base* to which all historical eras are most readily referred because Ptolemy refers the commencement of the Nabonassan era to it, which is in turn the basis of all his calculations. Thus:—

B.C. =	4713	CREATION	B.C. I	A.D. I	--	1894	--	3267	A.D.
J.P. =	I		4713	4714	--	6607	--	7980	J.P.

Now to show the location of the True Scale of Chronology upon this scale of the Julian Period we have the following diagram:—

B.C. =	4000	3999	3998	--------	B.C. I	A.D. I
J.P. =	714	715	716	--------	4713	4714

A.M.	O	I	--------	3998	3999	4000
AST.	I	2		3999	4000	

From which it appears that the Astronomical Scale of "Duration" (*i.e.* year 1, Ast.), and the Chronolog-

ical Scale of "Past time" (*i. e.* year 0, A.M.), began together, at the Autumnal Equinox of 4000 B.C. = 714 J.P.

In its progress onward through the B.C. and A.D. scales the Julian Era "picks up" each 1st year of the several cycles where history locates it. Of it as a scale, 4713 years precede the Christian Era, and 3267 follow it; thus from 1894 inclusive there are still 1374 years for it to run before the 1st year of the 2d Julian Period can be reckoned.

If the student will now turn to some good almanac of the current year, 1894 A.D., he will find, together with other facts, the following data recorded: Golden Number (*i. e.*, age in the *Lunar* Cycle), 14; Solar Cycle (*i. e.*, Age therein), 27; Roman Indiction (*i. e.*, age in its Cycle), 7. Now the whole of this information is really hidden in the number 6607 which will also be found recorded in the Almanac as the year of the Julian Period which corresponds to 1894 A.D.! This is explained by the following principle: Given the year of the Julian Period, and those of its subordinate cycles are easily determined by dividing it by the number representing the cycle required; *e. g.*, 28 for the Solar Cycle, 19 for the Lunar Cycle, and 15 for the Indictional. The quotient gives the number of cycles elapsed, and the *remainder* is the sum sought, 0 representing the last year of the cycle. Thus, for 1894 A.D., 6607÷28 = 235, and 27 remainder. Hence, we are in the 27th year of the 236th 28-year Solar Cycle, as directly shown by the Almanac. Again, as to the Lunar Cycle; 6607÷19

=347, and 14 remainder; *i. e.*, the 14th year of the 348th Metonic Cycle, as shown by the Almanac. So, likewise, 6607 ÷ 15 = 440, and 7 remainder, for the Indictional year, as shown above.

Thus the value of the Julian Period becomes apparent, and, therefore the practical utility of locating its years upon the Harmonized Scale of Time as shown in Study No. Ten. Open that Study, for instance, at any page; say 42; note the year 3536 A. M. and also that the 4251st year of the Julian Period begins therein. Now, to determine its position on the Solar Cycle, we have 4251 ÷ 28 = 151.*23*; on the Lunar, 4251 ÷ 19 = 223.*14*; on the Indiction, 4251 ÷ 15 = 283.*6*. Thus, by applying a very simple rule, we may obtain the same data that an Almanac of that year would have furnished, and by means of the data so obtained can square ourselves, according to other fixed rules, with the days of the week, month, and moon for the year under consideration.

Those who wish to follow up this topic are referred to the Encyclopedia Britannica, and J. J. Bond's Handybook of Verifying Dates, from which we have taken much of the foregoing explanation.

THE TRUTH OF HISTORY.

FACTS OF GOLD.

Here beginneth our Itinerary down the Harmonized Scale of Time. There are 1420 years (Four *Shanah** $=4 \times 355$ years) from 3221 A.M. to 4640 A.M. inclusive, and from now on we shall endeavor, with God's help, to emplace upon their unbroken line the principal events of Human History; only digressing here and there, as occasion may require, in order to explain and unfold the arithmographic connections, that span important sections of the catenary, and brace its several parts. We shall do this chiefly with the view of enabling those who will accompany us to become *skilled* in Chronology! and independent thinkers in its premises — free men, able to form their own opinions and conclusions as to the Truth of History from the Facts themselves, and to judge therefrom as to the accuracy of Prophecy.

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*113) 355 ($\pi \pm$; Gen. iv. 1; Eve said she had measured a man (Ish=113) even Jehovah (6561 in one of its forms). Hence, she called his name *Cain*, "measure," "acquisition." 113 : 355 : : 6561 : 20612, the first term being an approximation, the latter an infinite number, to wit: 6561) 20612 (3.141594 2691⟶ etc., etc., etc.

The subject is without a compeer in interest; and its promised reward is an unstinted measure of satisfaction; for we believe that we have recovered the lost orbit of the cycles themselves, and can make its beauties patent to the simplest minds. Of course they will have to take some of our calendric statements for granted, just as they do those found in an almanac. Nevertheless, as we have submitted our almanac in Study No. Ten, and shall come down the compound scale therein set forth, the verification of most of our work will be very simple. In emplacing Greek History, we have taken the Olympic Scale as the key thereto; in like manner that of Pagan Rome is the Scale of the years of the Imperial City. Our friends may collect as much additional data in these nets as they see fit, and harmonize them into place. It was out of the question for us to overload the present compendium. Our chief aim has been to follow consecutive lines rather than to pile up disconnected facts. We shall have to fill a great many pages as it is, and our only regret is that their publication must necessarily be consecutive. Let us be satisfied that it is a wise purpose that limits us to such conditions, and employ the intermediate time, between the commencement of this itinerary and its ultimate conclusion, in becoming fully grounded in whatsoever we encounter on the way.

But first let us locate the year with which we are to commence our pilgrimage by taking a few "backsights," that is, recording its measures from more ancient epochs. For instance, Abraham was born in

the year 2007 A.M. Hence he was 1 year old in 2008 A.M., and would have been 1214 years old in 3221 A.M. and remained so until 3222 A.M., *i. e.*, 3221–22 A.M. is 1215th year of Abraham (see Study No. Six). In a similar manner, 1656 A.M. being the year spent in the Ark, 1657 A.M. was the first year thereafter, and 3221 A.M. was the 1565th of the World after the Deluge. It was the 1499th from Heber (1723 A.M.); the 1189th from Hebron (2033 A.M.); 1182d from Zoan (2040 A.M.), *i. e.*, of the "Set Era" (see Study No. Six, page 41); the 1140th from the Call from Ur (2082 A.M.); the 1139th of the Exit from Haran (2083 A. M.); the 988th from the 18th Dynasty (2234 A. M.); the 709th from the Year of the Exodus (2513 A.M.); the 407th from the Fall of Troy (2815 A. M.); the 222d from the Dedication of Solomon's Temple (3000 A. M.); and the 122d from the Establishment (3100 A. M.) of the New Assyrian Empire.

These matters being settled we are now ready to take up our systematic discussion of History upon a Chronologically Scientific Basis:

3221 A. M. 779-778 B. C.

This is the last year of the 100th Cycle of the Ancient Hebrew Calendar. 1722 A. M. + (99 × 15) + 14 = 3221 A. M., *i. e.*, 1722 A. M. to 3221 A. M., *inclusive* = 1500 = 100 × 15. Here, then, was a round "Time-post" at which an allwise Providence might naturally have seen fit to overrule Human affairs in such a manner as to be totally unsuspected until, in the

course of the ages, it should become necessary and desirable for men to effect an intimate junction between Biblical and Secular History. Now this is exactly what obtains at this particular juncture of Chronology, for behold! the next year (3222 A.M.), with which the new Hebrew Cycle and new Century of the Cycles of Heber begins, is the one which marks the initiation of the best known and most universally employed (by Historians) of all the Secular Eras — that of the Olympiads.

There is no escaping this fact; nor is there any belittling of its unique fitness in the Study of Time; and there is no denying that this matter was unknown until indirectly disclosed in Study No. Ten (page 3). Now we have come down the Scale of Adamic Time, upon the years of the Genealogies (or A.M. years) in former Studies, far beyond (even $15 \times 15 = 225$ years, *i. e.*, a square of Cycles) the year (3221 A.M.) now under consideration (see Study No. Six, pages 7–24; 25–42; 45–49; Study No. Five, 81–156; Study No. Eight, 23–202; Study No. Five, 1–80; and Study No. Two, 140–200), *i. e.*, down to 3445 A.M. (3220 to $3445 = 225$), verifying along the way such Scriptural dates as were essential to our purpose; and in reverting so far back, so as to recommence our orderly progress further down, even to a date, 4640 A.M., well beyond the first Advent (after which there is but little, and that minor, dispute among Chronologists), we have been forced to *overlap* our work by this very generous margin (225 years) in order to take in all the Secular Scales (Olympiads:

A. U. C.; Nab.; J. P.; B. C.; Seleucidæ; *et al.*) which have to do with History as written by the recognized Gentile Scholars. Now the year 3221 A. M. was the 19th of Uzziah or Azariah, King of Judah, 775 years before the Birth (3996 A. M.) of Jesus Christ, or 779–8 *common* B. C. It was the 15th year of the Interregnum in the years of Jeroboam II. (see Study No. Five, page 65). Here, then, endeth the first 100 Cycles of the Ancient Hebrew (15-year) Soli-Lunar Calendar, the which succeeded the Ante-Diluvian (7-year) almanac in its 1722d Astronomical year of duration (*i. e.*, in 1721 A. M., see Study No. Six, pages 60, 72).

Hence 246 × 7 = 1722 Ast. = 1721 A. M. = Ante-Dilu. Cycle ends.
Add 100 × 15 = 1500 = 1500

Total, 3221 A. M., the 100th Cycle of the Ancient Hebrew Calendar ends. While, therefore, the Ancient Hebrew Soli-Lunar Calendar and Cycle continued among the Jews (and also in Samarian Israel) for some time (*i. e.*, down to the end of the Scriptural Canon, about 888 years), we have from now on, for collateral reference, other cycles, and these even more familiar *to us* who have so long been sown among the Gentiles, to wit: The Olympic, the Years of Rome, the Nabonassan, the Seleucidæan, and many others, all of which we shall locate in our descent along the stream, which we propose to follow consecutively to the year 4640 A. M., *i. e.*, for 1420 years, or nearly through an 18th of the Zodiac.

In these days Nuag-adh the 17th in descent from Mahol (the son of Ethan, the son of Zarah, the son

of Judah) ruled the Milesian colony in African Getulia, his being the fifth generation of the eight that ruled in those parts.

THE ERA OF THE OLYMPIADS.

777 B.C.

3222 A.M., 777 B.C. The OLYMPIADS begin with the first full moon after the solstitial one of the 101st Ancient Hebrew Luni-Solar Cycle, 15th of July (Table *a*, page 167*), 1500 years after the Cycle was initiated, or 178 Cycles ago, dating from 1893, September Equinox, whose New Moon also begins (Table *a*, page 167*).

[The sun passes the equator in *Declination*, N. 0° S., at about half past (+) 1 A.M., Greenwich Apparent Time, on Saturday, Sept. 22d, 1894 A.D., which is 1½ (+) hours after midnight of the 23d as to Civil time. On the 22d of September the moon crosses the meridian at its least possible zenith distance, but 4 days short of Perigee. One week later, Sunday, September 30th, 1894 A.D., is the 1st of Tishri, or Civil New Year's day on the Modern Jewish Lunar Cycle. The true conjunction falls on "St. Michael and all the angels" (Sept. 29th), *i. e.*, nearly 18 hours after Greenwich apparent noon of the 28th. It will totally eclipse the sun. Where Moses crossed the Arm of of the Red Sea with Our Race, the middle of the eclipse will begin at about 8 A.M., the "line of first contact" crossing the mouth of the Red Sea.

The central line of totality begins near the Equator

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* See Study No. Ten for all such references.

(1° 47′ N.), at the mouth of the Juba River in Africa, and works southeast down towards Australia. All that part of Arabia where our ancestors wandered 3380 years ago will be involved in the obscuration. The *Phasis* of this new moon may or may not show itself on Saturday night, but the very eclipse will demonstrate the newness of the Moon by actual observation from Goshen to Sinai, hence their year properly begins on Sunday, Tishri 1st. Nevertheless the modern Jews will wait until Sunday night for their New Year's Eve, and celebrate October 1st (which is Monday) as the first day of their 5655 A.M. Their count is 238 years and one day short, lacking one lunation. Involved in the aftermath of this remarkable Eclipse are three other conjunctions: that of the Moon and Mercury, Saturn and the Moon, and Saturn and Mercury, all falling in the sign of Virgo, upon Jewish 1st of Tishri, which is the 19th Sunday after Trinity, and 41 days later Mercury will make a transit across the Sun's disc (Saturday, Nov. 10th), the 962d since Creation and the last in this century. The foregoing data will serve to fix Jewish position with reference to "all past" and "All Future" Time!]

Returning however, to the Era of the Olympiads:

At the July full moon of this year, 3222 A.M. Corœbus won the prize in the foot-race at Olympia, from which event the first Olympiad is reckoned, though it is the 28th year after Iphitus instituted the regular games. See *Græca Eusebiana Scaligeri:* "Before this reckoning, Grecian history is fabulous and uncertain, for History without Chronology is not

worth much." (Anderson, *Royal Genealogies*). Hesiod died about this time, *vide Solinum.*

The Secular Chronology of the West may be said to have had its birth with the institution of the Olympic Era, which was justly celebrated among the Greeks. Dating from the victory of Corœbus these games were celebrated every four years in the plains of Olympia, a town of Elis in Peloponnesus; the victor was crowned with Olive Branches after a contention of five days, which began with the 6th day of the July new moon. The Olympic festival followed, lasting five days after all the contests had been completed, *i. e.*, from the 11th to the 15th, inclusive, the 4th day of the festival being always the 14th of the month (Hecatombæon) upon which the victors sacrificed to the Hellenic gods. Tradition says the games were originally instituted by Hercules in honor of Cronos, to whom a temple had been dedicated at Elis by the men of the Golden Age, but as a strict Chronological Era they date, as above stated, from the July full moon of 777 B.C. common, which was the 3937th of the Julian Period (J.P.).

It was at this time that Iphitus, King of Elis, in conjunction with Lycurgus of Sparta, and Cleosthenes of Pisa, re-established the games, and began to inscribe the names of the victors on the walls of the gymnasium at Olympia, all of which led to the adoption of the list as a chronological metron, and its quadrennial period as the Grecian unit of Time.

Each year of an Olympiad was a lunar one, and contained twelve or thirteen months, the names

varying in the different Grecian States. The months, like the Hebrew, consisted of 30 and 29 days alternately. The short years thus contained 354 days, while the longer or intercalary year had an intercalary month by which the period of four Lunar years was floated onto Solar Time. No era was so generally used by European writers, particularly Historians, as the Olympic, and its active use in Literature continued until the games were formally abolished by Theodosius in 394 common A. D., "the computations by Olympiads having already (then) given place to that of 'Indictions,' A.D. 312, September 24th, and A.D. 313, January 1st." (Bond).

Hence, as the Olympic Games were celebrated 293 times, we have that number of Cycles to account for, or, (4 × 293 =) 1172 years, of which one hundred and ninety-five celebrations (nearly 777 years) occur before 1 A. D., and ninety-eight celebrations (or rather more than 395 years) fall within the common Christian Era (see Study No. 10, page 128).

The years of the Olympiads commenced in the Attic month of Hecatombæon (July); therefore, when 1 A.D. is said to coincide with CXCV. Olympiad 1. (*i. e.* with the 1st year of the CXCV. Olympiad) it must be understood to mean that its first six months (January to June, inclusive,) fell in that Olympiad, the last six months (July to December, inclusive,) falling in CXCV. Olympiad 2.

Dating back from the 1st Julian year, 45 B.C., the Olympiads so run that the year of the games, by which they were subdivided and designated, always

falls "*in the Summer of the Roman Leap Year*, as the chronologist Africanus, and all other ancient writers, properly understood, say they did," which is a matter of great value to the Historian, as well as a demonstration that they began in 777 B.C. instead of 776 B.C., as most generally taken.

The "Threescore years and five" referred to by Isaiah (within which "Ephraim"—Our Race—was to be destroyed so as to be no more a people—*i. e.*, Lost to view, from the vista of Palestine, *i. e.*, "cut out without hands" and cast into the wilderness, etc.), begin with and run on the Olympic scale! (see Isaiah vii.; II. Kings xvi., and for full discussion, this Study under 3287 A.M.).

Note also that the Olympic Scale of Time is hung to the Hebrew (A.M. scale) by the Jehovetic number 1565=A. H. V. H. (suggestive of J. H. V. H.! as already often pointed out in these Studies!) To explain this, let it be remembered that 1657 A.M., as shown in Study No. Six, was the year that marked the exit from the Ark. Now 1657 + 1565 = 3222! The reappearance of this notable chronological term, as we proceed, will surprise the reader quite as much as its discovery has excited the admiration of the writer of these Studies. Truly God hath written his NAME upon all his works, and the discovery thereof upon certain of the Great Pillars of Time is a guarantee that our scale is beautifully accurate in all its main features. It should be patent to all that such factors as these are not the result of chance, nor are they the result of our own ingenuity,—we are not the author

of the Olympic Scale! Nor were we the chronologist of the Deluge. No man can move the *stadium* of Corœbus from 777 B.C., which is 3222 A.M., nor can any one extract the Scientific Spike from Noah's Ark, which nails it to Ararat in the year 1657 A.M. or 2342 B.C. Hence no one can avoid the result 2342—777=1565 which is the Jehovetic term in its true Hebrew (reversed) order, and is quite as significant as what we pointed out in 1890 A.D., to wit, that 1892 A.D., which was 5651 on the modern Jewish scale, was Jehovetic!

3223 A.M., 776 B.C.

3224 A.M., 775 B.C.

3225 A.M., 774 B.C.

3226 A.M., 773 B.C. "II. Olympiad I. Antimachus, Elian, victor *in Stadia*. Romulus and Remus born" in this Olympic quadrad. The List of the Victors *in Stadia*, *i. e.*, in the Olympic Foot-race, affords an invaluable metron to Chronologists and Historians. We are indebted to Eusebius for their preservation in his Chronicon, a copy of which has also been preserved in the Armenian language. The list covers the first 249 games, *i. e.*, extends *to* CCL. Olympiad, or from 777 B.C. to 219 A.D. inclusive (the victor for 220 A.D. not being recorded). For manifest chronological purposes we shall reproduce the data given in this list as prominent among the Facts of History.

3227 A.M., 772 B.C.

3228 A.M., 771 B.C.

3229 A.M., 770 B.C. The 27th of Uzziah or Azariah,

* Common.

in the 7th civil month thereof the 22½ year Interregnum of Jeroboam II. ends, and his reign is resumed at its 31st regnal year; his 30th regnal year was 3206 A.M.! (see Study No. Five, pages 64, 65).

3230 A.M., 769 B.C. "III. Olympiad. Androclus, Messenian, *Stadium.*"

3231 A.M., 768 B.C.

3232 A.M., 767 B.C.

3233 A.M., 766 B.C.

3234 A.M., 765 B.C. "IV. Olympiad. Polychares, Messenian, *Stadium.*"

A great pestilence in Ireland swept away the Parthalonians and their Era of 300 years terminates, 2934–3234 A.M. Whereupon a descendant of Adlah, the son of Parthalon, whom the latter had left behind him in Javan, came to Ireland (Ealga) with a fleet of 34 ships to secure the vacant patrimonial possessions. He was accompanied by Macha, his wife, and by Jar-ban-el, his Ollam. Meanwhile a Fomorian colony had been established in the north of Ireland for 150 years, and these lent no little assistance to the Neimhedians in building *twelve* colonies. But the latter treacherously assassinated the Master Architect, and some of the principal Fomorians, on the completion of the work—for which sin they duly came to punishment according to the laws of Providence.

3235 A.M., 764 B.C.

3236 A.M., 763 B.C.

3237 A.M., 762 B.C.

3238 A.M., 761 B.C. "V. Olympiad. Eschides (Gr

Æschines), Elian, *Stadium.*" Theopompus, King of Sparta, institutes the Ephori.

3239 A.M., 760 B.C.

3240 A.M., 760–59 B.C. 38th year of Uzziah. Jeroboam II. dies at end of 6th civil month, and Zachariah succeeds (II. Kings xv. 8). Telestes, King of Corinth; reigns 12 years.

3241 A.M., 759-8 B.C. 39th year of Uzziah. Shallum slays Zachariah; reigns one full month (Tishri) and is himself smitten by Menahem, who reigns in his stead over "Israel." Now, if Isaiah (vii. 8) referred to this year as the beginning of the 65 within which Israel was to be broken so as no more to be a people, then they ran out in 3306 A.M. when they were transferred from Assyria to Media; but we are, ourselves at least, satisfied that the beginning of this peculiar term of years has far greater chronological significance (see 3222 A.M).

3242 A.M., 757 B.C. "VI. Olympiad. Oibotas (Gr. Oibolas), Dymæan, *Stadium.*"

3243 A.M., 757–6 B.C. 41st of Uzziah. Interregnum of 11 months in Menahem's reign. Pul in the Land (see II. Kings xv. 19–20; also Study No. Five, page 67.)

3244 A.M., 755 B.C.

3245 A.M., 754 B.C. The sun eclipsed at Rome on the afternoon of July 5th (7 h. 44 m.; 4½ digits) at sundown. Plutarch notes this eclipse as falling in the third year of the VI. Olympiad, as some maintain it did, at the very end thereof (754 B.C.) but both Scaliger and Petavius agree that the eclipse is

entirely fabulous, and though many have attempted to calculate it Jarvis says they have found it to be utterly irreconcilable with the accurate calculations of modern astronomy. He therefore takes it as demonstrable that Plutarch, and Eutropius, etc., in reality agree with Varro, and would locate the A.U.C. *origine* at April 21st, 753 B.C.; and our own discussion, under 3610 A.M., shows that Livy, and Dionysius (who agreed with Camillus, as to the 365th year A.U.C., containing the XCVIII. Olympic *Stadium*) also, properly understood, place the *origine* at the same point. Now Censorinus (see 238 A.D.) follows Varro, hence we have them all in our foundation because we shall be found to agree with them "by measure" when we arrive at their respective dates. We do not intend to dodge any chronological issue, nor to omit any important data that will serve to tighten the joints of Time. Whether, therefore, we succeed or not in coördinating all the testimony, we hope at least to leave the matter in such shape that others may pursue it to its legitimate conclusion.

THE FOUNDATION OF ROME.

753 B. C.

3246 A.M., 754–3 B.C. Jotham 16 years old; made a judge; Uzziah smitten with leprosy.

Great doubts have been entertained by Historians and Chronologists respecting the Era of the Foundation of the City of Rome. Polybius, a Greek historian of Megalopolis, who died in the year 121 B.C. (CLXV. Olympiad 1), gives *data* by which this Era may be

fixed to the year 750 B.C. (VII. Olympiad 3), while according to Marcus Terrentius Varro, a Roman writer, the friend of Pompey and of Cicero, who died B.C. 29, the Era of Rome has been fixed to VI. Olympiad 4 = 753 years before 1 A.D. (commencing A.D. XI. Kal Maias = April 21st). Verrius Flaccus places it at the same place. The letters A.U.C. serve for the abbreviation of Anno Urbis Conditæ (*The Year of the Founding of the City*,) and are usually given with the years of the Era of Rome. According to the reckoning of the most ancient Roman author, Fabius Pictor, and the Secular games observed by the ancient Romans, the City was founded by Romulus at the Feast of Palilia, or on the day observed by the country shepherds in honor of the Goddess Palis, twelve or eleven days before the calends of May, a little after the beginning of VIII. Olympiad (3251 A.M., *q. v.*).

Modern Historians and Chronologists elect which one of these to follow, according to their light; but generally fail, much to the confusion of their readers, to state by name which one they select. To obviate all this confusion we have harmonized the three several Scales under the column headed A.U.C., and have given the central place to Varro's figures, which are the ones usually adopted, and which place the foundation in 3246 A.M. or 753 common B.C. The Scale of Polybius, which places the Foundation in 3249 A.M., or 750 common B.C., is indicated by the exponential figure, *i. e.*, the one written to the right and a little above the Varronian, while the Fabian

years, which begin with April 21st, 3251 A.M., or 748 common B.C., will be found in a corresponding place below and a little to the right of the Varronian. For instance, turning to page 22 of the Harmonized Scale of Time and glancing down the A.U.C. column, April 21st of the year 3333 A.M., will be seen to mark the beginning of a square assigned to the year of Rome designated by the figures $88\,{}^{85}_{83}$ in which 88 indicates the age of the city according to Varro, 85, its age according to Polybius, and 83, the age according to Fabius. A clear understanding of this Scale will greatly simplify the Chronological investigations of those who have occasion to consult several Authorities whose Scales appear to disagree among themselves. For instance, in Anderson's Royal Genealogies we find the beginning of Nabonassar's Era assigned to the second year of Rome, and turning to page 14 of our Harmonized Scale his meaning will be seen; for although the Era of Nabonassar strictly began in the first year of Rome A.U.C., as reckoned by Fabius, the bulk of it falls opposite the square marked $7\,{}^{4}_{2}$ the lower figure, 2, being that of Fabius, to which Anderson refers, *i. e.*, the Era began in 3252 A.M. or 747 common B.C., as a rule laid across the page will prove. Bond's date for the beginning of the Nabonassan Era, in terms of the Years of Rome is 6–7 A.U.C., which shows that he follows, or favors the age assigned by Varro. Properly understood, therefore, there is no discrepancy between Bond and Anderson as to the beginning of Nabonassar's Era, although the one calls it 1–2 A.U.C. and the other 6–7

A.U.C., for each and both of them mean 747 B.C., which we (who prefer to follow the straight sequence of A.M., *anno mundi* or Biblical, years) assign to the year 3252–3 A.M. A rule laid across the 14th page of the Harmonized Scale of Time against the daggers (†) shown in the margin, will assist the reader to interpret the several meanings, and also show that 1 Nabonassar began in 3967 J.P.

Plutarch's estimate that the first year A.U.C. was in the third of VI. Olympiad, 754 B.C., is manifestly one year too early, as his testimony is refuted by that of Fabius and Varro, *both Romans!* We have however, starred this year upon the Scale, but must reject the Plutarchian Eclipse of the Sun at Rome on the afternoon of July 5th (7 h. 44 m., 4½ digits) as falling in the third year of VI. Olympiad, *i. e.*, at the very end of the 23d of Olympia. However, in this year Numitor, the 16th and last King of the Latins, began to reign at Alba, in the forty-third year of Uzziah, King of Judah, and one year *before* his grandson Romulus (18 years old) founded Rome. It is probable that Plutarch had this fact in mind, or got it confused with the founding of the City.

But as to the real Parilian Eclipse, Cicero also testifies that there was a total one of the sun on the day of the foundation of Rome, which Scaliger places in 753 B.C. Dr. Hales gives a catalogue of ancient eclipses which is copied by S. Bliss into his Sacred Chronology. The first eclipse of this catalogue is April 21st, 753 B.C., which is the proper date of the Parilia! Now *both* of these eclipses, the Ciceronian,

and that referred to by Plutarch, cannot have occurred, as the number of days, 290, between July 5th, 754 B.C., and April 21st, 753 B.C., is not an even number of lunar months; $9 \times 29.53 = 265.77$ days, the difference $290 - 265.77 = 24.23$ days, being 5.3 days short of a lunation, and more than the half of one, and thus the dates do not fit the requirements of either a lunar or a solar one, an eclipse at each end! Now we find it to be more according to standard scientific verification that the eclipse of April 21st, 753, is the one intended, and that the other is spurious, nor can we see what any other date than April 21st has to do with the Roman *origines!* Hence:

The Foundation of Rome was in the 750th year before the Nativity (3996 A.M.—3246 = 750) of Jesus Christ, and in the 753d year before the beginning of the common B.C. era (3999 A.M.—3246 = 753) to which year, 753 A.U.C., the student is referred for additional data. It will be noted that in some of our Studies we have reckoned by the *true* B.C. years, *i. e.*, from 3996 A.M., rather than on the Common Count; in the present Study, however, we are following the Harmonized Scale strictly, *i. e.*, the B.C. years enumerated in the right hand column of pages 11–153, Study No. Ten, which are those of the accepted modern textbooks. To obtain the true B.C. years in any case, reduce the common B.C. enumeration by the constant 3. For example, the Nabonassan Era, soon to be considered, began in 747 B.C. *common;* which reduced by 3 gives us 744 *true* B.C., *i. e.*, before Nativity; all the dates in Studies Nos. Two to Eight, were set forth

on this actual line*. In the present Study, however, (in that we are working by Scales familiar, and have them so arranged that they mutually interpret each other) we employ the common B. C. line. N. B.—*True* B.C. can always be found by deducting the A.M. year from 3996 A.M.; *common* B.C. by deducting the same from 3999 A.M.

Romulus is said to have divided the year into ten months only, including in all 304 days, and it is not very well known how the remaining days were disposed of. The ancient Roman year commenced with March, as is indicated by the names September (7), October (8), November (9), December (10), which the last four months still retain. July and August likewise, were anciently denominated Quintilis (5) and Sextilis (6), their present appellations having been bestowed in compliment to Julius Cæsar, and Augustus.

"VII. Olympiad. Daicles (Gr. Diocles), Messenian, *Stadium*," 753 B.C. He was the first who had the honor of being *crowned* at the Olympic games. The Decennial Archons now commence with Charops, and the Milesians acquire the maritime power of the Mediterranean.

3247 A.M. 752 B.C. Rome founded according to Cato (so generally interpreted, *i. e.*, VII. Olympiad, 1 (25 Ol.)

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*N. B.—The date A.M. for Nabonassar given in Study No. Two, page 144, to wit: 3257 A.M., is *erroneous* and does not affect any of its work. The blunder arose from working that particular year carelessly. We reckoned 747 years before 4004 A.M., which is Usher's Mundane era, instead of from 3999 A.M., which is correct.

"A knowledge of these different computations is necessary in order to reconcile Roman historians with one another, and even any one writer with himself. Livy in general adheres to the epoch of Cato, though he sometimes follows that of Fabius Pictor. Cicero follows the account of Varro, which is also generally adopted by Pliny. Dionysius of Halicarnassus follows Cato. Modern chronologists for the most part, adopt the account of Varro, which is supported by a passage in Censorinus," (Ency. Britan. *Chronology*). In this Study we give Varro the prominence and believe with Dr. Jarvis, that properly understood, the Roman Historians are generally in accord with him.

3248 A.M., 751 B.C.

3249 A.M., 750 B.C. The Foundation of Rome according to Polybius (April 21st, 750 B.C., 3rd year of VII. Olympiad); for discussion see 3246 A.M. The rape of the Sabines. Rhegium founded by the Messenians under Alcidamidas (750). The Milesian Empire of the sea (750–733 B.C.).

3250 A.M., 749 B.C. "VIII. Olympiad. Anticles, Messenian, *Stadium.*" It was celebrated by Phidon, tyrant of Argos.

3251 A.M., 749–8 B.C. Menahem dies at end of year. The Foundation of Rome (April 21st, 748 B.C.) according to the reckoning of Fabius Pictor; for discussion see 3246 A.M. This is the Era followed by Anderson in his *Royal Genealogies*, and was preferred by Eusebius in his *Chronicles.* When the modern student is in doubt as to what scale of A.U.C. years an author is following, let him refer on the Harmon-

ized Scale to some B.C. year which the author cites as equivalent to an A. U. C. year, and in the column marked A. U. C. he will find the correspondents upon Varronian, Fabian, and Polybian eras respectively. For instance, April 21st of 742 B.C. began the 12th year A. U. C. according to Varro; the 9th according to Polybius; the 7th according to Fabius. There is yet another Roman era, which has been termed the Catonian from Cato who used it. It was also followed by Dionysius of Halicarnassus, and had the beginning of its year 1 A.U.C. on April 21st, B.C. 752. Hence 742 B. C. would be equivalent to 11 A. U. C. (Cato). The ordinary student of History need not attempt to master these confusing details so long as he can follow some simple scale as that of the B.C. line. But any one who undertakes to discuss chronology as such, and for the edification of Prophetic students has arguments and dates to advance, *must familiarize himself therewith;* for unless he does this he cannot be certain of his own position, and will certainly confuse the Church!

It was in this year, 748 B C., that the union of the Sabines with the people of Romulus was laid, so that the date is a notable one in Latin history.

THE NABONASSAN ERA.

747 B. C.

3252 A.M., 748–7 B.C. The 50th year of Uzziah. Pekahiah succeeds Menahem over Israel; his 2 years run with the Civil Calendar.

The Era of NABONASSAR began on the first Day

of the Egyptian month, *Thoth*, or on the 26th of February of this year (747 B.C.), and of the Julian Period 3967. Its years were vague, *i. e.*, were all equal, each consisting of 365 days without the odd hours, whereby this system of Chronology had no leap or intercalary years until the reckoning was changed by order of Augustus Cæsar (on August 29, 27 B.C., *q.v.*). Hence, in the space of 1461 Nabonassan years its New Year Day happened on every day of the true Solar year, falling backward one day every four years because the intercalation was omitted.

Consequently each Nabonassan year, next after a Julian Leap year, appears to have begun one day earlier than the date in the Julian calendar to which the Nabonassan New Year's Day had corresponded in the preceding Julian year. The 1461 Nabonassan years, as originally counted, made 1460 Julian years. The Nabonassan years are also called Egyptian years and were much used by Ptolemy, who brings them down to his own time in the reign of Antonius. Censorinus continued them down to his time, A.D. 238; a Jewish author mentions them as late as A.D. 1191; and they are used in the Alphonsin Tables, 1252 A.D.

Not a few of the more profound scholars, and students of prophecy reckon 747 B.C. as the earliest beginning of the "Times of the Gentiles," regarding Nabonassar as the actual founder of the Babylonian Empire. It is beyond doubt the grand initial epoch of that phase of Secular Chronology, which is, and aims to be, founded upon Astronomy as such. Nevertheless it precedes the year of Daniel's interpretation

of Nebuchadnezzar's prophetic dream, by $3 \times 49 + 1 = 148$ years, and the very fact that $2520 + 30 + 45$ years, measured from it lands us at ($3252 + 2595 = 5847$ A.M. =)1848 A.D., a year which, however significant, certainly was not a final one, leads us to look for the explicit *origin* much later! That the Era is of supreme importance to prophetic calculations none who are skilled in Sacro-Secular Chronology can doubt, and by virtue of agreeing with all the "wise" (from Usher to Newton, and down to Guinness) on this Era and the measures therefrom, these Studies tie themselves to all that, with later discoveries, is of value in their works.

In our Harmonized Scale of Time the reader will notice that the beginning of the Nabonassan years alters every four years; and that the Era itself falls *back* agreeably to this fact. The failure to note this has misled many students of History and Prophecy, for they have added year to year upon the Nabonassan Scale, and supposed that the result would land them upon the corresponding years of parallel scales! whereas the loss of one day in every four years forbids this expectation.

We have therefore verified the accuracy of our Chronological Scale. In our previous Studies we have come down the A.M. years and do not intend to leave them, but as we have now arrived at an era when we can find corroborating Secular Scales, we intend to establish ourselves upon each of them so as to convince all concerned. That column one (page 153*) is correctly placed, is therefore established; at any rate

* Study No. Ten.

we cannot escape our own premises, and have no desire to do so. That column three, which deals with the Julian Period, is correctly placed we have proved by the Nautical Almanac; which also settles our B.C. and A.D. column as duly located. The Olympic years, column four, are proved on page 42, the Roman (A.U.C., column five), on page 50, and the Nabonassan Scale (column six), on page 57. In fact the agreement of the last line of the Consolidated Scale (5891 A.M. = 6606 J.P. = 2670 Olympia, =2646 A.U.C. = 2641 Nab. = 1893 A.D.) with the Nautical Almanac (page 154*), is alone sufficient to establish the accuracy of our Measure of History, and unless it can be shown (*in loco*, *i. e.*, with the finger on the spot) that we have added or dropped a whole year, or block of years, somewhere along the several subordinate lines of time involved, there is no escape from the fact that what we here submit to the world is the Chronological truth, the whole Chronological truth, and nothing but the Chronological truth—a perfect Metron! It is like Aaron's rod, which was the measure of the Sacred Cubit; and as it has now swallowed up those of Jannes and Jambres (Exod. vii. 12), it behooves us to raise the warning cry of "Hands Off!" to all lesser sorcerers with Times and Seasons, which having been "Set" in the Beginning by the Creator, Himself (Gen. i. 14), cannot be handled with impunity by profane persons!

Upon these three Eras hang all the Records of Herodotus and the Historians. Having therefore

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*Study No. Ten; compare pages 153 and 154.

harmonized them in Study No. Ten, let us proceed with the Facts of History and arrange them on its Measure.

3253 A.M., 746 B.C. First annual Prytanis at Corinth.

3254 A.M., 746–5 B.C. Pekah slays Pekahiah and reigns in his stead. This was the 52d year of Uzziah, he died at the end thereof. In it therefore Isaiah had the wonderful Vision of Judgment recorded in his vi. chapter, *q. v.* Now from the death of Uzziah there extends 2520 years to the end of 5774, *i. e.*, into 1776 A.D., whence 120 years (a notable period of waiting) brings us to September of 1896 A.D. We recommend a close study of Isaiah, chapter vi! Note also that 3254 A.M. + 120 = 3374 A.M., *q.v.* Now in this year Hosea began to prophesy (chapters i. to v.) and the effect of his prediction (in v. 7–14) commenced with the very next year. Meanwhile the Grecian scale of time was marked with a new unit, to wit:

"IX. Olympiad. Xenocles, Messenian, *Stadium*," 745 B.C.

3255 A.M., 745–4 B.C. Jotham succeeds Uzziah as King over Judah. The first Messenian War begins 744 B.C. But the chief point of interest connected with 3255 A.M., is that it counts throughout as 1 on the scale of 30 that covers Israel's "month of devouring" predicted last year by Hosea. Thus, 3255 + 29 = 3284 A.M., *q. v.*, at and with the end of which the 30 years of devouring are accomplished.

Alloid, the Milesian, ruled in Getulia in these days. He was the 19th descendant of Judah in Zarah's line.

3256 A.M., 744–3 B.C. Esimides, Dec. Archon.

3257 A.M., 742 B.C.

3258 A.M., 741 B.C. "X. Olympiad. Dotades, Messenian, *Stadium.*"

3259 A.M., 740 B.C.

3260 A.M., 739 B.C.

3261 A.M., 738 B.C.

3262 A.M., 737 B.C. "XI. Olympiad. Leochares, Messenian, *Stadium.*" Callinus of Ephesus; Naxos in Sicily founded by Theucles.

3263 A.M., 737–6 B.C. Ahaz Associate King over Judah in Jotham's 9th and Pekah's 10th years.

About this time Tiglath Pilneser carried away "the Reubenites, the Gadites and the half-tribe of Manasseh" (I. Chron. v. 26). Dan's northern colony shares this same captivity (see Study No. Three, page 134). Dan thus became a pioneer on the Overland Route, even as the rest of his tribe was on the Deep. Now in these same days Earchada, the Milesian, the son of Alloid, ruled in African Getulia.

3264 A.M., 735 B.C. Syracuse founded by Archias. Actæon slain by the Bacchiadæ.

3265 A.M., 734 B.C.

3266 A.M., 733 B.C. "XII. Olympiad. Oxythemis, Coronean, *Stadium.*" Clidicus Dec. Archon.

3267 A.M., 732 B.C.

3268 A.M., 732–1 B.C. Leontium in Achaia founded, and Catana in Sicily by Euarchus.

3269 A.M., 730 B.C.

3270 A.M., 730–29 B.C. Jotham's 16th year, and

the 8th of Ahaz, his associate; the 17th of Pekah (see Study No. Five, page 71), it also being the 48th year of the Olympic scale. In it Pekah and Rezin came against Ahaz (II. Kings xvi. 1–9) and Isaiah came to Ahaz with the Prophecy as to 65 years (Isa. vii. 1–9). The latter dates back (48 years) to 3222 A.M. or to the first year of the Olympiads! and runs forward 17 years or to the 65th year of the Olympiads. For full discussion see 3287 A.M.

"XIII. Olympiad. Diocles, Corinthian, *Stadium.*"

3271 A.M., 728 B.C. Rome founded! according to Cincius.

3272 A.M., 727 B.C.

3273 A.M., 726 B.C.

3274 A.M., 726–5 B.C. 12th total, 4th sole, of Ahaz (20th of Jotham). Hoshea begins to reign over Israel (9 years) *but with an intermission of two in prison,* hence covering 11 in all on the calendar! (see Study No. Five, page 72!!!). N. B. We cannot take space, in the Studies now in hand, to repeat all the minute demonstrations which serve to fix the regnal years of the Kings of Israel and Judah as herein set forth. The Student will find this matter thoroughly elucidated in Study No. Five, pages 1 to 80, to which he is always referred in cases of doubt needing further explanation.

"XIV. Olympiad. Dasmon, Corinthian, *Stadium,* 725 B.C. The Diaulon (or double *Stadium*) was added (Pausanias, Diaulos), and Hypenias (Hypenos) the Elian conquered."

3275 A.M., 724 B.C. First Messenian War ended.

3276 A.M., 723 B.C. Hippomenes Dec. Archon. Sybaris founded.

3277 A.M., 722 B.C.

3278 A.M., 721 B.C. First eclipse of the moon on record, according to Ptolemy, March 19th, 3 h. 20 m. before midnight (total). (See Struyk's catalogue of eclipses, also James Ferguson.)

Deaghfatha, the XVIII. from Mahol, and ruling the eighth and last generation of the Milesians who remained in Getulia, came to the throne of the children of Zarah about this time.

"XV. Olympiad. Orsippus, Megarian, *Stadium.* The Dolichus was added and they ran naked. Acanthus the Lacedæmonian conquered."

3279 A.M., 720 B.C. Hezekiah begins to reign in the 4th year of Hoshea (see Study No. Five, page 72). The 2d and 3d eclipses of the moon on record: March 5th, 50m. before midnight; Sept. 1st, 4h. 20 m. before midnight.

3280 A.M., 719 B.C.

3281 A.M., 718 B.C.

3282 A.M., 717 B.C. The 3-year siege of Samaria by Shalmaneser begins with this year (see Study No. Two, pages 144–49).

The Fir-Bolgian Exodus from Syria to Greece begins (see Study No. Three, pages 138–145; No. Four, page 241). These were probably a mixed multitude of the lower classes, with no little of the Canaanite element, but with Dan the dominant class. Their first objective, seems to have been Greece, the Grecian Isles, and the coasts of Asia Minor, and

the exodus, no doubt, continued all through the Siege of Samaria; but it was from the country round about, and chiefly the sea-faring element who dwelt along the coast.

"XVI. Olympiad. Pythagoras, Lacedæmonian, *Stadium*," 717 B.C. Gyges begins to reign in Lydia. Mylæ in the Sicilian Chersonesus founded.

3283 A.M., 716 B.C. Death of Romulus, having reigned 37 years. His reign was followed by an Interregnum of 1 year at Rome. Now the death of Romulus was 468 years after the taking of Troy (in 2815 A.M., *i. e.*, the 3d year of Jair's Judgeship, 1184–3 B.C.), his accession 431 years thereafter, and from thence to the expulsion of the Seventh King, was 244 years, *i.e.*, Tarquinius Superbus was expelled 675 years after the Destruction of Troy. Abydos in Asia Minor planted by the Milesians.

The Neimhedians, under Fergus the Red Side (son of Neimheidh) conspire against the Fomorians and defeat them at Tor-Conaing; but soon after this the fleet of More, the grandson of Neimheidh, or the son of Dela, was destroyed by the Fomorians and abject slavery stared the Neimhedians in the face.

3284. A.M., 716–15 B.C. This is the last year of the "month" of years of Israel's devouring (Hos. v. 7–14). At its close Samaria was captured. This was the close of the 3-year siege, and fell in the 6th year of Hezekiah. From that day to this Our Race has been out of Palestine—hence a Goel among the Goyim or Gentiles; and so, as it were, itself a Gentile Nation! It was disinherited, cast off, *divorced from the*

Law; and so became Lost to it. There can remain no doubt of this in the minds of those who will search the Scriptures. We had been married to the Lord in the Law, but had broken it for a "time," so the Lord gave Israel *a clean bill of divorcement;* and cast her out for "seven times!" [The total is 2610 years, by September of 1894 A.D. Note however that 3284 + 2520 = 5804 A.M. = 1806 A.D.; since when the growth of Anglo Saxon influence over the whole world has been unprecedented]. The year 715 B.C. was an Interregnum at Rome, *i. e.*, the one between the death of Romulus, and the accession of Numa.

The Neimhedians leave Ireland in three fleets to escape slavery; one party under Briotan settles in North Britain, but the other two return to Javan, under Simon and Jobhath, who were grandsons of Neimheidh. Here they meet the Fir Bolgian refugees, with whom they recruit their strength and prepare for an immediate return to the West. Now the Neimhedian Era had lasted but 50 years, parts of but two generations, and the Fomorian Era of 17 years begins here.

3285 A.M., 714 B.C. The fall of Samaria dates from the end (intercalary days) of last year, and the beginning of this, with which the Land of "Israel" began her Sabbaths, incident upon the captivity of the "Ten Tribes;" 132 years later (2 × 66), counting inclusively, bring us to the end of 3416 A.M. and the beginning of 3417 A.M., at which a corresponding fate befell Jerusalem, and the land of Judah! (see Study No. Two, pages 149, 166, 189–97). Now this term of

132 years is not accidental, but a significant constant in God's dealings with Our Race. For instance, Pompey captured Samaria in the beginning of 3936 A.M., and Titus captured Jerusalem at the end of 4067 A.M., *i. e.*, 132 years (2 × 66) later. There is another way of looking at this matter. From 3282 A.M., when Shalmaneser laid siege to Samaria, to the end of 4067 A.M., when Titus captured Jerusalem, is 786 years inclusive, *i.e.*, 6 × 131 years. Now it is a notable fact that 14 × 131 years added to 4067 A. M. will land us at 5901 A. M., which is 2520 years beyond 3381 A.M., upon reference to each of which years severally, the student of the true Chronology will find more data for reflection than we could elucidate in a volume.* The deportation to Assyria was a temporary one, as Esar-Haddon finally moved Our Race to Media, *circa*, 3306 A. M. (see Study No. Two, page 150).

Numa Pompilius, King of Rome, 714 B.C., reigns 43 years. He began to reign, according to Dionysius, in the 3d year of the XVI. Olympiad.

"In his reign two months were added to the Roman year, January at the beginning, and February at the end, and this arrangement continued till the year 452 B.C." (see 3548 A.M.).

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*Six times 132=792, and from 3284 A.M. to 4075 A.M. inclusive, is 792 years. But 4075 A.M. is the *Sabbatic* year that closed the first "week" of Judah's greater wanderings—after the destruction of Jerusalem by Titus. Such was the 12th anniversary on Judah's Post-exilic Jubilee Scale, and thus the 13 of Rebellion stands against a Tribe which will yet become the counterpart of the Prodigal Son! God haste the day!

Now, no sooner had Israel gotten out of the Land than she began to repent (II. Esd. xii. 42), for the thing was of the Lord, and he had regard to her, albeit 'twas afar off, and its set time for yet many days, as we shall see. Therefore Hosea at once prophesied again and promised a revival, and a raising up (Hos. vi. 1–11). The "two days" before revival, and "the 3rd day" in which we were to be raised, have several startling points related by interesting factors; we shall here consider but one of them, *i. e.*, the year of the Prophecy itself, 3285 A.M. It counts as 1 throughout, and the length of the day, so as not to interfere with the long "seven times" of punishment, was set at the Lord's measure even 1000 years. Two days are therefore 2000 years, and 3285 + 1999 = 5284 A.M., 1286 A.D.

Here ended the age of the Crusades, Wales came in, and Ephraim began a period of 520 years preparatory to the "reviving," which carried her to the earliest end of the "seven times," even to 5805 A.M., and thus into, and beyond, the middle of the "third day" (1000 years) as the Lord measures. Now since that notable date, 1806 A.D., we, be we Israel or not, have been notably revived in *temporal* affairs; and mayhap in *spiritual* ones, too, in that the recognition of our Identity is at last awakening some of us to a full realization of our deadly National and Racial Sins, and must lead speedily to one of two things — a general mending of our ways, and a turning to the Lord, or to a renewal of the punishment dreadful to contemplate!

There are a few among our correspondents who have complained that the "Identity," which forms so prominent a fact in our premises, is so purely temporal a matter that it should have little weight with Christians—by whom the Spiritual People, Land, and City, with "the Inheritance indeed!" ought rather to be magnified! Now are not these earnest men and women quite as much extremists as they seem to fear our faith makes out of us? Far be it from any, who read these Studies, to conclude that we stand upon the extreme thus assigned to us! The majority of our fellow students have caught the spirit of our position far better. It is the middle ground that we, as well as they, should occupy! Though we, as a Race, be the children of Abraham after the flesh, we can never be his children after the spirit, until we accept at the King's definition "the First and Great Commandment," and "the Second which is like unto it!" Now, it is God's "Truth of History" that we *are* Israelites after the flesh! and it remains with us to determine by a counter fact whether we will become "*Israelites indeed!*" And the chief contention of these Studies is to prove the first fact, so that the necessity of the second, as our "meet, right and bounden duty," may become apparent unto all.

We have confidence in the Race whom God hath chosen for his Battle-axe, and we preach to them the grandest *Secular* Truth of History—Our Identity with Israel, feeling confident that when its import has sunken into the Anglo-Saxon heart, it will, beyond

all other miracles ever wrought, work to its spiritual end and bless all other Races upon earth! For if the casting away of Israel was a means of Light unto the Gentiles, among whom God sought us, what shall the reviving of them be but "life from the dead" to all concerned? Verily, therefore, in the Spirit only there is life, and if any fear that the *Lesson* of our sermon stops at the 8th verse of Ezekiel xxxvii., they have very much mistaken its Blessed Aim and Hope!

It must not be forgotten that there are two very important phases to the dissemination of Identity Truth, and that they are necessarily successive in order of Time. Our Race is now strewn in the Valley of Dead Bones, and, lo, *they are very dry!* Now, like as Ezekiel, in type, was made to prophesy upon them, so we, in antitype, say unto Israel of the flesh, "Thus saith the Lord unto these bones: Behold I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you and will bring flesh upon you, and cover you with skin, and put breath in you, and ye shall *live, and ye shall know that I am the Lord!*" (Ezek. xxxvii. 6).

Now, to proclaim these truths and establish them with facts, both Secular and Sacred, is to "prophesy" in the quaint sense, and the "Old English" version; and this is exactly what those are now doing who proclaim unto Our Race its literal Identity with Israel. Yet note what follows; it is all typified by Ezekiel. "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, *and the bones came together, bone to his bone.*'

It is astonishing how "day unto day uttereth speech, and night unto night showeth knowledge" to them in whose heart this prophecy finds lodgment. Identity adds itself to Identity, light to light, here a little and there a little, and all conspire to convince the reformed and informed seeker after truth that the thing found is a fact, and an amazing fact (II. Esdras (IV. Apoc.) iv. 22-26).

Nevertheless the object and end of the message is by no means limited by the confines of the valley of dead bones! Ezekiel, however, continues: "And when I beheld, lo, the sinews and the flesh came upon them; and the skin covered them above: *but there was no breath in them.*"

If the Identity stopped here, at mere contentment with the literal fact, its preaching were a waste of words, for genealogy is vain unless one honors and follows what is noble in his ancestry, and eschews the rest! The formulated knowledge thereon, without the Spirit thereof, is a condition of death no less than the original state of dismemberment. What difference doth it make to a dead body whether its parts are fitly joined together, or dissected and strewn upon the earth. No art can hold it back from ultimate disintegration, and time, no matter how long, is relative at best! There is spirit needed, *but no less the body*—such as God gives it—FIRST!

"Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say unto the wind, Thus said the Lord God; Come from the four winds O breath, and breathe upon these slain, *that they may live!*

So I prophesied, as he commanded me, *and the breath came into them, and they lived, and stood upon their feet, an exceeding great army* (Ezek. xxxvii. 9–10).

Surely there is no withholding such a host from veritable missionary work! nor any further confining of such a Race among the tombs! What indeed have we to do with "idols," when we know the Lord, and realize that Abraham is our father?—for if we know ourselves to be the children of Abraham, we have Christ's word that we will "DO *the* WORKS *of Abraham!*" (St. John viii. 39).

Verily, therefore, it behooveth us to "prophesy" in the valley of dead bones, and to pray that he who fashioned "Israel" will revisit him, and pour out on him *the Breath whereby alone the second phase of our revival may obtain!*

The Neimhedians pioneer the Fir Bolgians West, and settle in the Iberian colonies of the Northern Ocean (Belgium) and Denmark.

3286 A.M., 713 B.C. "XVII. Olympiad. Potus, Epidaurian, *Stadium.*" Leocrates Dec. Archon. "Israel" sitting dazed, and astonied in a strange land *within* the 65 years signified by Isaiah's prophecy (see 3287 A.M.). Astacus (Nicomedia later) founded in Bythinia by the Megarians.

3287 A.M., 712 B.C. There has been more confusion as to the proper interpretation of Isaiah's prophecy concerning the "three score and five years" *within* which Israel was to be "broken," than on any other point in Chronological prophecy, and we ourselves have advanced several dates at which the prophecy

might have begun in order to run out at some specified and important date of consummation as to "Israel" (see Study No. Two, page 144, etc.). The fact is, we do not know of any question in the solution of prophetic fulfillment which has caused us more thought, than this vexed one. Indeed, from the very beginning of our own studies it has been a dissatisfactorily solved one, but at last we hope to offer a solution which bids fair to set the matter in final order, and the result is of no little amazement to ourselves because of its simple fitness to the Harmonized Scale of Secular History itself.

To explain the matter therefore we refer to page 71, Study No. Five, where it will he seen that Pekah's 17th year was Jotham's 16th, and the 8th of Ahaz in which he began his sole reign (II. Kings xvi. 1) by virtue of Jotham's retirement from active rule. Now this 17th year of Pekah was 3270 A.M., and it wanted but 17 more (3270 + 17 = 3287 A.M.) to complete the destruction of Samaria. Nevertheless, II. Kings xvi. 5 shows us it was "*then*" that Rezin, King of Syria, and Pekah, son of Remaliah, came against the new king of Judah. Now it was at this same time that Isaiah was sent to Ahaz (Isa. vii. 1–9) with the Prophecy as to the 65 years. Of course these years could not have begun at this time *if they ran out just beyond the fall of Samaria!* For Pekah reigned but 20 years in all, and his successor Hoshea but 11 up to the time that the Drama of Our Race, as a masquerader among the gentile nations began! Hence, from the 17th of Pekah, when Isaiah uttered the prophecy,

there were but 14 years to the fall of Samaria, or to the most natural date at which to assign the breaking of Ephraim, and the fulfillment of the prophecy "*within*" whose 65 years it had to fall! What then shall we do with this chronological riddle? Of course its beginning must be set back! but how far, and why?

Now, a critical re-reading of the matter reveals the secret, and its astonishing collateral disclosure, as to Secular time in general and its Harmonized Scale. The peculiar part of the prophecy to which we now wish to call attention is this: "The head (beginning) of Syria is Damascus, and the head (beginning) of Damascus is REZIN;" then immediately follows the time prophecy itself, after which we have a similar reference to Remaliah's son as the *head* of Samaria, the head of Ephraim. We interpret this to mean that the measure of the 65 years was to be laid from both Pekah and Rezin, along parallel scales whose years were equal! It was not a scale of their reigns, for Pekah was only in his 17th year, but it may have been along their scale of ages, an equality of which, or of something in their lives is manifestly implied. Now, whatsoever this may have been (and let us suppose it to have been a matter of age for the sake of argument), they were then severally at the 48th year thereon, with 17 to run in order to make up the 65; 3270 A.M., which was this 48th year in question, + 17 = 3287 A.M. and locates the 65 referred to. But Samaria fell at the end of 3284; Israel was deported in 3285, and sat astonied in a strange land in 3286, so just "within" the 65. The

remarkable fact that now appears is this, that no matter what special reference these 65 years may have had to Rezin and Pekah, as known to Ahaz and Isaiah, they do actually coincide with *the first 65 years of the Olympiads!*

In other words, the breaking of "Israel" occupied the XVI. Olympiad, $4 \times 16 = 64$ years. It began in 3282 A.M., and so did the siege of Samaria, this siege lasted 3 years and thus ended with 3284, the end of which fell in 63 Olymp., the deportation was in 3285 A.M. and thus into 64 Olymp., the end of which must have found "Israel" completely plucked up! hence 65 Olymp., which was the beginning of XVII. Olympiad, found the matter accomplished. Now the astonishing feature of this final solution of the difficulty is the consummate way in which a hidden reference to the Secular times and seasons of the Gentiles is brought out, whereby Our Race, now cast among them, is enabled to splice its own more ancient measures onto them and so come down the ages to this present time. Hence, from a calm resurvey of the conditions we are forced to locate Isaiah's 65 years as the very first 65 upon the Harmonized Scale, and his meeting with Ahaz when he uttered the prophecy as being in the year 3270 A.M., which was the end (4th year) of the XII Olympiad, to wit: the 17th of Pekah, the 16th of Jotham, and the 1st of Ahaz (8th of total reign).

3288 A.M., 711 B.C. Crotona founded by Myscellus.

3289 A.M., 710 B.C.

3290 A.M., 709 B.C. "XVIII. Olympiad. Tullus (Gr. Tellis), Sicyonian, *Stadium.* Wrestling was added,

and Eurybatus (Gr. Hybato), the Lacedæmonian, conquered. The Pentathlon was added, and Lampis, the Lacedæmonian, conquered." Thasos founded; also Parion, and Tarentum, and Corcyra.

3291 A.M., 708 B.C.

3292 A.M., 707 B.C.

3293 A.M., 706 B.C. The shadow turns back 10° on the Dial of Ahaz (see Study No. Two, page 150, etc.).

3294 A.M., 705 B.C. "XIX. Olympiad. Menus, Megarean, *Stadium*." Aminocles of Corinth, first commander of the Athenian navy. Triremes also now first mentioned.

3295 A.M., 704 B.C. Dejoces, the great, great, great grandfather, of Cyrus the Great, chose Ecbatana as his Capital, and began to reign (for 53 years) over Media. This beginning (Herod. Lib. I.) was 150 years before Cyrus became General of the Medes and Persians (*i. e.*, 3295 + 150 = 3445 A.M., *q. v.*). The Epoch of 150 years is also proved by the Reigns of the Kings of Media mentioned by Herodotus, and by the Solar Eclipse in the days of Cyaxares I. (3403 A.M., *q. v.*).

3296 A.M., 703 B.C. Apsander Dec. Archon.

3297 A.M., 702 B.C.

3298 A.M., 701 B.C. "XX. Olympiad. Atheradas, Lacedæmonian, *Stadium*."

3299 A.M., 700 B.C.

3300 A.M., 699 B.C.

3301 A.M., 698 B.C. The Fir Bolgians leave Belgium and sail for Ireland under five chiefs named

THE PERSIAN KINGS.

SCHEME OF JUSTIFICATION.

		3295	A.M.	Dejoces	1	
		52				
		3347	"	"	53	
		3348	"	Phraortes	1	
		21				
		3369	"	"	22	
		3370	"	Cyaxares	1	150
		7				
(Nabopolassar)		3377	"	"	8	
3405						
3406		32				
		3409	"	"	40	
		3410	"	Astyages	1	
		34				
		3444	"	"	35	
		3445	"	Darius	1	
		21				
70			23½	"	22	
	½	3466				
	1	3467				
	2	3468	½	2 Darius		
30 Cyrus	3	3469	1			
	9 Cyrus 4	3470	2			
	5	3471	3	7 Cyrus		
	6	3472	4			5 Cyrus
	7	3473	5			
	8	3474	6			
	½	3475	½	Cambyses		
		3476				
		etc.				

Slainge, Rughraidhe, Gann, Geanann, and Seangann, the sons of Dela. They land at Inbher Slainge, Inbher Dubhglaise, and Inbher Danaan, and divide the Island into five parts. Slainge at once assumed the title of Supreme monarch, and all the Irish Chronicles assign to him the position of the First King of Ireland. With this year, therefore, begins the "Bolgian Era" of 37 years, and of course the Fomorian one of 17 years terminates. The latter is sometimes made to cover 217 years by extending it back over these 17 years, + the 50 of the Neimhedians, + 150 into that of the Parthalonians!

3302 A.M., 697 B.C. "XXI. Olympiad. Pantacles, Athenian, *Stadium.*"

Slainge dies at the end of a year's reign, and is succeeded, as King of Ireland, by Rughraidhe, who reigns 2 years.

3303 A.M., 696 B.C.

3304 A.M., 695 B.C. Gann and Geanann succeed as joint kings of Ireland for 4 years.

3305 A.M., 694 B.C.

3306 A.M., 693 B.C. Israel transferred to Media (see Study No. Two, page 150).

"XXII. Olympiad. Pantacles, Athenian, 2d time, *Stadium.*" Erixias Dec. Archon.

3307 A.M., 692 B.C.

3308 A.M., 692–1 B.C. Manasseh's 1st year over Judah; he reigns 55. Hezekiah dies on Sunday the 22nd of Tishri, having reigned 15 years since the shadow went back on the dial of Ahaz, or 29 years in all (see Study No. Two; also No. Five, page 75). Gela

in Sicily, and Phaselis in Pamphylia, founded by Lacias. Thaletas fl. (691–660).

Seangann obtains the sceptre of Ireland and reigns 5 years. About this time Bratha (the 19th from Mahol) leads the Milesians from Getulia to Spain, where he begins to build Brigantia.

3309 A.M., 690 B.C. Dan escapes in his ships from Palestine, a large body of them going West and settling in Dan's merke as the TUATHA DE DANAANS. They met the three sons of Danaan, the wife of Jobhath (the daughter of Dealbaoith, son of Eahladh, son of Neid) in Greece. Chief among them was *Nuadh*, and under them all they abandoned the East entirely, settling in Denmark. They remained there only 21 or 22 years (see Study No. Three, pages 133–139; No. Four, pages 241–242).

3310 A.M., 689 B.C. "XXIII. Olympiad. Icarius, Hyperessian, *Stadium*. Boxing was added, and Anomastus, the Smyrnæan conquered. He also made laws for boxing."

3311 A.M., 688 B.C.

3312 A.M., 687 B.C.

3313 A.M., 686 B.C. Beginning of the Second Messenian War (Pausanias). Seangann slain in battle by Fiacha, the son of Rughraidhe, who succeeds to the Irish throne, and rules 5 years.

3314 A.M., 685 B.C. "XXIV. Olympiad. Cleoptolemus, Lacedæmonian, *Stadium*."

3315 A.M., 684 B.C. Creon First Annual Archon. Tyrtæus, eleg., flourished.

3316 A.M., 683 B.C. Israel begins her escape from

Media (II. Chron. vi. 36–39), taking advantage of Media's revolt from Assyria (see Study No. Two, page 151); 3316 A.M. + 2520 = 5836 A.M. = 1837 A.D., the Victorian Age begins.

3317 A.M., 682 B.C. Esar-Haddon ascends at beginning of the year; reigns 13 years; 3317 + 12 = 3329 A.M., end thereof. Lysias Archon.

3318 A.M., 681 B.C. "XXV. Olympiad. Thalpis, Lacedæmonian, *Stadium.* The chariot with four horses was added, and Paoron (Paton, Pagondas), the Theban won." Radhnal, the son of Geanann, slays Fiacha, and takes the Irish sceptre for 6 years.

3319 A.M., 680 B.C. Battle of the Trenches, gained by Lacedæmonians over the Messalians, fixed this year by Pausanias.

3320 A.M., 679 B.C. Breogan, the brother of Tailte, completes the city of Brigantia, and controls the western commerce. From him and his sons spring the Douglass family of Northern Britain (see Study No. Four, page 229; also Pineda, Keating, Boethius, O'Halloran, Lavoisine, Anderson, Haverty, Tacitus, etc., etc.).

3321 A.M., 678 B.C.

3322 A.M., 677 B.C. "XXVI. Olympiad. Calisthenes, Lacedæmonian, *Stadium.* Philimbrotus, the Lacedæmonian, conquered in the Pentathlon at three Olympiads. The Carnia, or contest of harpers first established in Lacedæmon." Terpander, Lyric poet, the first victor. Anaxander King of Sparta.

3323 A.M., 677–6 B.C. Cyzicus in Mysia refounded by the Megarians. Polymnastus fl. 676–645.

3324 A.M., 676–5 B.C. Chalcedon in Bithynia founded by Archias of Megaria. Radhnal defeated and slain at Craoibhe by Fiodbhghean, the son of Seangann, who reigns in Ireland 4 years.

3325 A.M., 675–4 B.C. Settlement of the Locri in Magna Græcia (Ephorus).

3326 A.M., 673 B.C. "XXVII. Olympiad. Eurybus (Euribotes), Athenian, *Stadium.*" Pantaleon, King of Pisa, now takes part in the 2nd Messalian War.

3327 A.M., 673–2 B.C. Leostratus Archon. Naval Empire of the Lesbians 672–604. Alcman, the Lydian, fl. 672–632.

3328 A.M., 672–1 B.C. Death of Numa Pompilius, 80 years old; buried under the Janiculum. He it was who built the Temple of Janus and forbade the worship of Images, or their use in Rome, nor were they revived for 170 years after him. They are thick enough there now! And if "to touch a dead body defileth one," what shall we say to those who kiss the relics of the so-called Saints! Tullus Hostilius succeeded him and reigned 32 years.

Fiodhbhghean slain in battle and succeeded by Eochaidh, MacErc, the son of Radhnal, who was the last of the Fir-Bolgian line of Irish Kings. He ruled for 10 years. His wife was the famous Mileso-Iberian princess, Tailte, the sister of Breogan then King of Spain.

3329 A.M., 671–0 B.C. Pisistratus Archon. The Argives defeat the Lacedæmonians at Hysiæ.

3330 A.M., 670–69 B.C. Manasseh: prisoner; repentant; released; all in his 23rd year.

Assur-bani-pal, ascended as sole King of Nineveh, and reigned 41 years (3330 + 41 = 3371 A.M., *q. v.*; also Study No. Two, page 153). The walls of Ecbatana founded by Dejoces (Judith i. 12, 13) in the middle of the year, *i. e.*, in the Spring (666 years before the Nativity); 3330 (taken as 1 throughout) + 2444 = 5774 A.M., which is therefore 2445 throughout, or the 2520th lunar year, and 120 years longer ($\frac{1}{3}$ of 360) takes us to 1896 A.D.! (see Isa. vi. 1–13!)

"XXVIII. Olympiad. Charmis, Lacedæmonian, who lived upon dried figs, *Stadium*, 669 B.C. The Pisans conducted this Olympiad, because the Elians were detained by a Western War (Greek reads, 'A war with the Dymians or "people of Dyme")." Antosthenes, Dec. Archon. End of 2nd Messalian War (Pausanias).

3331 A.M., 668 B.C. The famous combat of the three Curatii and the three Horatii, for which Tullus Hostilius first triumphed. The *Tuatha de Danaans* leave Denmark and land in Albion, where they join the Neimhedians of Briotan's colony (Study No. Five, page 244) remaining for 7 years.

3332 A.M., 667 B.C.

3333 A.M., 666 B.C. Thaletas, first composer of songs for the Pyrrhic dance. Gymnopædia celebrated at Lacedæmon. The Messenians settle in Italy.

3334 A.M., 666–65 B.C. "XXIX. Olympiad. Chionis, Lacedæmonian, *Stadium*. One of his leaps was 22 cubits (Greek reads, feet)." Miltiades Dec. Archon. Sea fight, Corinthians *versus* Corcyreans. Acræ in

Etolia, and Eand in Attica founded. The city of Alba destroyed. For this Tullus obtained his Second Triumph, and now began a war against the Fidenates.

3335 A.M., 664 B.C.

3336 A.M., 663 B.C. Saosduchinus made associate King of Nineveh at beginning of year; reigns 21 years (3336 + 20 = 3356 A.M., *q.v.*).

3337 A.M., 662 B.C. Fidenates and Sabines defeated. Third triumph for Tullus Hostilius.

3338 A.M., 661 B.C. The Royal Tuatha de Danaans arrive in Ireland under "Nuadh of the Silver hand" at the beginning of the year. By them Eochaidh and the Fir Bolgians were defeated at South Muigh-Tuirreadh, and Dan began to judge his own people for nearly a century (93 years, see 3430 A.M.). The Fir Bolgian Era of 37 years ends at this conquest, or with 3337 A.M., though some estimate it at about 400 years; which is to be accounted for by including all the preceding Irish Eras. Thus, 37 for the Fir Bolgians *proper*, + 17 of the Fomorians, + 50 of the Neimhedians, + 300 assigned to the Parthalonians!

"XXX. Olympiad. The same (Chionis, Lacedæmonian) the second time, *Stadium*. The Pisans revolted from the Elians and carried on this and the following twenty-two Olympiads."

3339 A.M., 660 B.C. Miltiades Archon (second time). Phigalia taken by the Lacedæmonians. Epimenides of Crete born.

3340 A.M., 659 B.C.

3341 A.M., 658 B.C. Byzantium founded by a colony of Megarians.

3342 A.M., 657 B.C. "XXXI. Olympiad. Chionis, Lacedæmonian, the third time, *Stadium.*"

3343 A.M., 656 B.C. Cypselus, King of Corinth, begins to reign; the expelled Bacchiadæ withdraw to Lacedæmon.

3344 A.M., 655 B.C. Acanthus and Stagira founded in Macedonia. Abdera founded by the Clazomenians; Lampsacus by the Phocæans. Borysthenes in Pontus founded.

3345 A.M., 654 B.C.

3346 A.M., 653 B.C. "XXXII. Olympiad. Cratinus, Megarian, *Stadium.* When also, in boxing, Comæus conquered three brothers."

3347 A.M., 653–2 B.C. Towards the end of this year Nabuchodonosor (Judith i. 1), the Saosduchinus of Ptolemy, in his 12th year routed Dejoces, King of Media (called Arphaxad in Judith i.), on the plains of Ragau; pursued him to the mountains and cut him off with all his army, after he had reigned 53 years at Ecbatana, which city was sacked in its 17th year (Judith i. 2, 13). The victory was celebrated at Nineveh by all the army in a feast that lasted 120 days, *i. e.*, all winter; and so brings us to the beginning of the Jewish Sacred year, which is reckoned as the 18th of Ecbatana (Judith ii. 1), at which time Holofernes leads his armies against the nations of the West (Judith ii. 6). Birth of Jeremiah 3347 A.M., also of Pittacus of Mytilenë (Suidas). A shower of meteoric stones fell at Mt. Alba.

3348 A.M., 652–1 B.C. At the commencement thereof Phraortes, the son of Dejoces, began to reign in

Media, for 22 years (3348 + 21 = 3369 A.M., *q. v.*). A five years war between the Romans and Sabines begins.

3349 A.M., 651–50 B.C. Holofernes slain by Judith (ii. 15).

3350 A.M., 649 B.C. About this time Bille, the 21st generation from Mahol began to reign over the Milesians in Spain. In his day western commerce reached its zenith (see Study No. Four, page 230).

"XXXIII. Olympiad. Gygis, Lacadæmonian, *Stadium.* The Pancratium was added, and Lygdamis, the Syracusan, of enormous stature, conquered. He measured the Stadium with his feet, and made it only 600 paces. The Celes (race-horse) was also added, and Craxilas (Gr. Praxillar), the Thessalian, conquered." Myron of Sicyon victor in the chariot race. Himera in Sicily founded.

3351 A.M., 648 B.C. 1st of Thoth falls on February 1, the New-Year day of Nabonassar's Era having shifted back 25 days in 100 years.

3352 A.M., 647 B.C.

3353 A.M., 646 B.C.

3354 A.M., 645 B.C. "XXXIV. Olympiad. Stomus (Gr. Stomas), Athenian, *Stadium.*" Dropilus Archon. Pantaleon, King of Pisa, celebrates this Olympiad. Casmenæ founded from Syracuse. Terpander improves Spartan music.

3355 A.M., 644 B.C.

3356 A.M., 643 B.C. Chiniladanus of Nineveh made associate King of Babylon at opening of the year; reigned 22 years. *Ptol. Can.* (3356 + 21 = 3377 A.M., *q.v.*).

Luigha, Prince of the Tuatha de Danaans, ascends the Irish throne; rules 40 years.

3357 A.M., 642 B.C.

3358 A.M., 641 B.C. "XXXV. Olympiad. Sphærus, Lacedæmonian, *Stadium.* And in the Diaulon, Cylon, the Athenian, conquered; he endeavored to seize the supreme power."

3359 A.M., 640 B.C. Thales *Milesius* born in the first year of the XXXV. Olympiad, as related by Laertius in his Life from the Chronicles of Apollodorus. Damasias Archon. Battus established. Thales of Miletus born.

3360 A.M., 639 B.C. Ancus Martius ascends at Rome; reigns 24 years.

3361 A.M., 638 B.C.

3362 A.M., 637 B.C. "XXXVI. Olympiad. Phrynon, Athenian, *Stadium*; who in the Island of Coos was slain in single combat (Gr., Who was slain in single combat with Pittacus)."

3363 A.M., 636 B.C. Manasseh dies early this year, being succeeded by his son Amon (22 years old), who reigns two years. The Cimmerians take Sardis. The Tartars defeat the Chinese with great slaughter.

3364 A.M., 635 B.C. Josiah 8 years old at middle of year. Amon slain at end of year.

3365 A.M., 634 B.C. Josiah crowned (II. Chronicles xxxiv. 1); reigned 31 years inclusive (see 3395 A.M.). Istrus and Tomi, Milesian colonies, settled.

3366 A.M., 633 B.C. "XXXVII. Olympiad. Euryclidas, Calonus, *Stadium.* (Calonus must be a mistake for Laconus. The Greek reads, Lacon the Lace-

dæmonian). The Stadium of boys was added, and Polynias, the Elian, conquered. The wrestling of boys was also added, and Hipposthenes, the Lacedæmonian, conquered; who, having once failed, in the five succeeding Olympiads, conquered in the wrestling of men."

3367 A.M., 632 B.C.

3368 A.M., 631 B.C.

3369 A.M., 631–30 B.C. Phraortes, King of Media, attempting to revenge his father's death, laid siege to Nineveh in this year; but at the close thereof met his father's fate, being there cut off with all his army. Foundation of Sinope in Asia Minor by Critines of Miletus.

3370 A.M., 630–29 B.C. Cyaxares I., the son of Phraortes, succeeded to the throne of Media for 40 years. He at once raised a vast army to avenge his father and grandfather. Prosecuting this he overthrew the Assyrians in battle, and also laid siege to Nineveh; but was soon forced to raise the siege, and return to defend Media against the Scythians who, under Madyas, broke into his dominions like a flood. The latter defeated Cyaxares and dispossessed him of all upper Asia, which they held for 28 years (3370+28= 3398 A.M.), enlarging their conquests into Syria, and even to the borders of Egypt (see Herod. Lib. I. cap. 104, etc.).

"XXXVIII. Olympiad. Olyntheus, Lacedæmonian, *Stadium*, 629 B.C. The Pentathlon of boys was added, and then *they* only contended. Deutelidas, the Lacedæmonian, conquered." The Megarians send

colonists to Byzantium; Selinus in Sicily founded by Pamillus. Aristoxenus, iamb., fl.

3371 A.M., 628 B.C. Josiah marries Hamutal the granddaughter of Hilkiah. Bel-zakir-iskum, or Assur-ebil-ile, succeeds Assur-bani-pal, as chief king of Nineveh; reigns 6 years (3371 + 6 = 3377 A.M., *q. v.*; also Study No. Two, page 153). Lipara founded (Euseb.).

3372 A.M., 627 B.C. The 8th year of Josiah (II. Chron. xxxiv. 3). Prussias founded (Euseb.).

3373 A.M., 626 B.C. Periander succeeds Cypselus. Epidamnus founded on the Adriatic. Arion, lyric, inventor of the Cyclian chorus, fl. Proclus, tyrant of Epidaurus, contemporary.

THE TRUTH OF HISTORY.

PART II.

THE TIMES OF THE GENTILES.

The Chaldean Head of Gold.
3374–80 ; + 84 ; 3465–71 A. M.

The Medo-Persian Arms and Breast of Silver.
3465–71 ; + 194 ; 3666–72 A. M.

The Grecian Belly of Copper.
3666–72 ; + 295 ; 3968–74 A. M.

The Roman Legs and Feet of Iron and Clay.
3968–74 ; + 659 ; 4634–40 A. M.

7 + 84 ; + 7 + 194 ; + 7 + 295 ; + 7 + 659 ; = 1260.

84 + 7 ; + 194 + 7 ; + 295 + 7 ; + 659 + 7 = 1260.

91 + 201 + 302 + 666 = 1260.

DANIEL xii. 10.

"*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.*"

Dan. xii. 4.

THE TIMES OF THE GENTILES.

THE HEAD OF GOLD.

Here beginneth the Chronological History of the Chaldæan Empire. Its *origines* extend over a "week of years," to wit: 3374 A.M. to 3380 A.M., inclusive, each of which is separately important, and the whole of which, as a "block," is *quadruplicated* down the ages to the half-way place of Gentile Times, and thereafter finds other points of repetition until it reaches what appears to be a culmination in the heptade just ahead of us, 5894 A.M. to 5900 A.M., *i. e.*, from 1895–6 A.D. to 1901–2 A.D. In our own studies we have been led to look upon the year 3377 A.M. as the prominent *a quo* (or point of origin).

It is in the midst of this first Chaldæan week, and 3377 + 2520 fetch us to 5897 A.M., the last 7 years of which began with 5891 A.M. (*i. e.*, March 29th, 1892 A.D.). The matter really seems to bring a whole decade into prominence, 3374 A.M. to 3384 A.M., and thence 2520 years pointing to similar decades along the line which culminate in a final one, 5894 A.M. to 5904 A.M., where most notable events promise to fall into its earlier years. The decade now closing, 5884 A.M. to 5894 A.M., has had all of its events related to

the coming one. To anticipate the lines which Prophecy laid out aforetime, and which History forces us to follow, and experience warrants our anticipation, whether we interpret what is yet to come aright or not, we believe the matter may be scheduled thus:

THE TIMES OF THE GENTILES.

CHALDEA.		**MEDO-PERSIA.**		**GRECIA.**		**PAGAN ROME.**		**PAPAL ROME.**		**?**
A.M.		A.M.		A.M.		A.M.		A.M.		A.M.
3374		3465		3666		3968		4634		5894
3375		3466		3667		3969		4635		5895
3376		3467		3668		3970		4636		5896
3377	91	3468	201	3669	302	3971	666	4637	1260	5897
3378		3469		3670		3972		4638		5898
3379		3470		3671		3973		4639		5899
3380		3471		3672		3974		4640		5900

91 + 201 + 302 + 666 = 1260

1260 + 1260 = 2520

Divided into their distinctive *seven* times, the same 2520 years = 7 × 360 years, running independently, of the Dynastic Measures, as follows:

Origin.	**1st Time.**	**2nd Time.**	**3rd Time.**	**4th Time.**	**5th Time.**	**6th Time.**	**7th Time.**
3374 A.M.	3734 A.M.	4094 A.M.	4454 A.M.	4814 A.M.	5174 A.M.	5534 A.M.	5894 A.M.
3375 "	3735 "	4095 "	4455 "	4815 "	5175 "	5535 "	5895 "
3376 "	3736 "	4096 "	4456 "	4816 "	5176 "	5536 "	5896 "
3377 "	3737 "	4097 "	4457 "	4817 "	5177 "	5537 "	5897 "
3378 "	3738 "	4098 "	4458 "	4818 "	5178 "	5538 "	5898 "
3379 "	3739 "	4099 "	4459 "	4819 "	5179 "	5539 "	5899 "
3380 "	3740 "	4100 "	4460 "	4820 "	5180 "	5540 "	5900 "

All of the above years, and "weeks of years," will be found to have synchronized with notable events in the march of History, and one of the chief objects of our chronological labor is to afford others an accurate line on which to prosecute this study for themselves. The Skeleton of the matter is given in Daniel's record of Nebuchadnezzar's Dreams (Dan. ii.–vi.), and the Flesh of it is formed of those Facts which make up the Truth of History.

But Daniel himself, in addition to the two Dreams of Nebuchadnezzar, recorded in his Book (chapters ii.–iv.), had a similar experience, his own vision covering more explicitly the very same chapters of secular History, to whom it was perhaps Gabriel standing by that vouchsafed the amplified interpretation (Dan. viii.). And yet another vision did he see, still further elucidating the subject matter of the Grecian chapter (Dan. viii.), and one that swept Judah's 70 weeks of Messianic waiting into concise shape and into Roman times (Dan. ix.). While, recapitulating the array, and itemizing it at intervals, down to the latter times of his own people, the Prophet was still further enlightened (Dan. x., xi.), and, in the final chapter to his Chrono-Historico-Prophetic volume (xii.) we have yet another glance athwart the Gentile Times, and this time from a central point of view (see Study No. Eight, pages 315–28).

Now all of these matters are about to receive our attention. That is, the Prophecies of Daniel are, as it were, God's Chronological Seal, and the question is, does the Wax of History bear evidence of a corresponding impression? Let us see:

This *first* Empire was seen by Daniel under the similitude of a lion that had eagle's wings. The winged lion was a peculiarly Babylonian emblem. It was the King of Empires and it well symbolized swiftness of conquest. Yet like the lion it was a generous empire, leaving what it did not want. But at last its wings were plucked, and in defense it stood at bay upon its feet like a man, and lost its fearless

heart, and got a human one, brave but defensive; and so it finally fell before its successor (Dan. vii. 1–4).

THE HEAD OF GOLD.

3374 A.M., 625 B.C. Nabopolassar becomes Governor of Babylon under the Assyrian Empire (1st year, 625 B.C. common); *but not the first year of his Independence* (see 3377 A.M.). However, if the 2520 be reckoned from thence we have 3374 + 2520 = 5894 A.M. = 1895–6 A.D. (see 3330, and 3254 A.M.).

"XXXIX. Olympiad. Ripsolaus (Gr. Ripsolkos), Lacedæmonian, *Stadium.*"

3375 A.M., 624 B.C. Second of Nabopolassar as Assyrian governor of Babylon. Milesian war begins XXXIX. 2 Olymp.

3376 A.M., 623 B.C. The 12th year of Josiah (II. Chron. xxxiv. 3). Date of Habakkuk and Zephaniah (3376 + 2520 = 5896 A.M.).

The 3d year of Nabopolassar as Assyrian Governor of Babylon. About the middle thereof, some assert, he revolted from Assyria, and here, therefore, many are led to locate the commencement of "the Times of the Gentiles." From the point of view that regards Nabopolassar as the first King of the Gentiles it is merely a question of this year, or the next, in which latter his success was fully assured, and he, at latest, ascended the independent Babylonian Throne. Upon our own times (this current decade, 1891–1900 A.D.) there concentrate so many independent lines of time that it is more or less difficult to distinguish the one from the other, and to follow them separately from origin to finish—nor does it make

much practical difference which is which, to us, who at any rate are in the focus of all the Prophetic rays! However, we must recognize the Chronological weight of each of them, and on every strand shall find many notable beads of time. For instance, 1260 years forward from 3376 A.M. extend to 4636 A.M. (637½ A.D.), or to the Capture of Jerusalem by Omar Pasha; and 1260 more land us at 5896 A.M. (our 1897–8 A.D.), on which year numerous other lines impinge. Now, we view these matters somewhat differently from others in that we by no means limit the finality to any single year; but rather view it as spread over "as it were a week of years," each one of which has so far been, and those yet future will be, loaded with its own peculiar fullness. We have already (in the table opposite page 206, Study No. Two) fully developed this "week of years," and it comprehends all of those several years about which such as are devoted to some single one alone are in such lively and such useless controversy. The 2520 Solar years of the Gentiles seem themselves to spring up from "a week of years" whose central date is the Equinox of 3381 A.M. The "week" extends from the middle of 3377 A.M. to the middle of 3384 A.M., and from all or either of its units we may measure to important terminals. The fact is, we can refer our readers to no more comprehensive a group of years than those mapped out upon the large table referred to, facing pages 206, Study No. Two, and 150, Study No. Seven.

With this preliminary introduction we proceed to 3377 A.M., which for ourselves we can conceive to

have been the special origin of measures, in that the sum of the years of the Persian Kings, and those of their Babylonian predecessors, which can be located by independent data, reverses to 3377 A.M. rather than to an earlier date.

3377 A.M., 622 B.C. The 4th of Nabopolassar, reckoned as Assyrian Governor of Babylon, the 1st of his independence as King of Babylon. This Nabopolassar was the father of Nebuchadnezzar (and was by some called Nebuchadnezzar I.). He now began to reign for 21 years, *i. e.*, at the middle of the year, and here we place the origin of the "Times of the Gentiles" (see Study No. Two, pages 153–5) rather than at his 1st Assyrian or total year. It is strongly maintained by some able authorities on History and Chronology that Nineveh was not actually destroyed until the end of the 14th year of Nabopolassar, *i. e.*, the 23d of Cyaxares I. If so, and if the times of the Gentiles are to be reckoned from the complete establishment of the Babylonian Empire, we must go forward to the year 3392 A.M., whence 2520 years fetch us to 5912 A.M., *i. e.*, 1913 A.D., which agrees with H. Grattan Guinness and others.

If, however, Daniel, in *personally* specifying Nebuchadnezzar himself as "THE head of gold," intended to fix the year of that *interview* as the origin of the Chaldean Era, we are forced to the regnal year 3399–3400 A.M. from which to estimate (whence 3400 + 2520 = 5920 A.M. = the End in Solar years; or 3400 + 2445 = 5845 A.M. = the end in Lunar time. But Nebuchadnezzar began to reign alone in 3398

A.M.; if, therefore, this be the origin, we reach 5918 A.M. in Solar or 5843 in Lunar time. Whereas, if we must estimate from the end of Nebuchadnezzar's insanity, we are relegated still further down the line of time to 3442–3 A.M., for our initial year. All of which serves to show how difficult the determination is when we depend upon a single line of time, and are not sure as to which of its Eras is the Key. Here, all sorts of opinion seem to be equally warranted and were we dependent upon this alone as a basis of estimate, we might just as well give up the problem as indeterminate and wait until God himself solves it by facts.

But there are so many other weighty Chronological matters that bear upon the year 3377 A.M., and so mark it for our attention, that such as grasp their full significance will doubtless lean with us on it as the particular origin of Gentile times. For instance: It was the 13th year of Josiah. In it, Jeremiah was commissioned as the Prophet of the Gentiles (nations). "To root out,[1] and to pull down,[2] and to destroy,[3] and to throw down,[4] to build and to plant!"[5] In the comprehensive purview of Jer. i. we take this to refer explicitly *to the same matter revealed by Daniel to Nebuchadnezzar*, and from thence we estimate the 2520 full Solar years (*i. e.*, seven "times" 360 Solar years) to the cleansing of the Holy places, even of Jerusalem, the which, with Palestine, we expect to be trodden down until their completion. Now $3377\frac{1}{2}$ A.M. $+ 2520 = 5897\frac{1}{2}$ A.M. $= 1899\frac{1}{4}$ A.D., *q. v.*, *when it arrives!*

In the meanwhile, note: (1), that if $5897\frac{1}{2}$ *be* the

termination date of the "treading down," then 5890½ must have been the beginning of the 1st year of the terminal "week" of years, *i. e.*, of the 360th "day" (since 2520 years may be regarded as 360 days of 7 years each!). Now, this final "day" began on the 29th of March, 1892 A.D., since when (and we are but little beyond it even yet!), the powers of Heaven have been shaken more and more, with 5 years (or more!) of potence still ahead of us! (2) If 5897½ A.M. is "the end of the age" then the 2300 Solar years thereto, began in 3597½ A.M. Hence, 3996¼—3597½=398¾ as probably intimated in II. (IV.) Esdras vii. 28.—it being just "within 400 years!" Now, the second Passover, that the Parents of Jesus attended with him, was at 3997½ A.M., which was just 400 years from 3597½ A.M., etc. (3) Again, 2300 Lunar years are 2230 Solar ones, and 5897½ — 2230 = 3667½ A.M., as in Study No. Six, page 71. (4) Moreover, 1290 years forward from 3377 A.M., inclusive, fetch us to 4666 A.M., which is the centre of Chronology as shown in Study No. Eight, pages 322–26, etc. (5) Nor is this all, for the 2520th year of the times of the Gentiles, thus estimated, is the 3384th from the Exodus; and (6) is the 6000th consolidated year from creation, etc., etc., etc. All of which goes to encourage our *conviction*, that what the "wise" are *watching for* is nigh at hand, albeit none of them have light enough quite yet to be absolutely certain as to the matter at issue in all of its ramifications. Of one thing only we may rest satisfied, that with this century the alien will depart from Jerusalem, and the times of Resti-

tution set in. There are whole schools of Adventists whose entire systems of Chronology must be recast to fit Facts; they have toiled all night and caught literally nothing, in that their net is not fine enough to hold "Judah" and "Israel"—who comprehend "Our Race."

Draco legislated (XXXIX. 4 Olymp.) at this time.

This was the 13th year of Josiah, and therefore the year in which Jeremiah received his Commission as the Prophet to the Nations (Jer. i. 2). The burthen of the first chapter of Jeremiah covers the Times of the Gentiles; verses 1–10 concerned the Prophet himself; verses 11–17 afford us a scheme of things yet to come; while the closing verses, 17–19, convey an explicit guarantee of personal immunity to the Prophet himself. Verses 9–10 appear to bear directly upon the respective fates, as foreseen, of the Four Empires, and the Fifth. If this is so, Babylon was to be *rooted out*, Medo-Persia to be *pulled down*, Greece to be *destroyed*, and Rome to be *thrown down*—Israel to be BUILT and PLANTED. In the more immediate sense the references are perhaps to Josiah,[1] Jehoiakim,[2] Jehoiachin,[3] Zedekiah,[4] and Tea-Tephi.[5]

3378 A.M., 621 B.C. *The second year* (5th total, as usually reckoned, from his appointment as Governor by the Assyrians) of Nabopolassar's *independent rule over Babylon*, it being the 127th Nab., or 621 B.C., and marked by an eclipse of the moon (the fourth on record) at Babylon, April 21st, 3 h. A.M. (New Year's day! 133 A.U.C.) recorded by Ptolemy. "XL. Olym-

piad. Olyntheus, Lacedæmonian, the second time, *Stadium*," 621 B.C. Birth of Æsop (*circa*).

3379 A.M., 620 B.C.

3380 A.M., 619 B.C.

3381 A.M., 618 B.C. Daniel born (so interpreted); 69 × 49 = 3381; 3381 + 2513 = 5894 A.M. = 1895–6 A.D. (see Study No. Eight, page 316); 2513 A.M. to 3281* A.M. = 768 × 2 = 1536; + 120 = 1656; + 120 = 1776; + 120 = 1896; *i. e.*, 1536 + 360 = 1896. All of these are years of significance both on the A.M. and the A.D. scales. Time would fail us to give even the least idea of the intricate harmony with which the Chronological prophecies of the Bible and the actual dates of History are woven together. Verily, all things are "weighed, measured, numbered," and the garment of time is woven without a seam! (see Study No. Four, pages 93–97; Study No. Five, pages 153–4; Study No. Seven, table opposite page 150; etc.). From this year, in every direction, all the scales reveal wonderful things, and the very number of the year itself is full of mystery (see Study No. Eight, page 184). As the Astronomical years of the world are one greater than the Chronological, the year is 3382 Ast., *i. e.* (69 × 49) + 1, and therefore upon the *universal* Astronomical scale (*i. e.*, dating from creation) it is the 69th Jubilee year! Hence the significance of Josiah's celebrated festival which took place upon the next year, which was numbered by the same figures on the A.M. scale, *i. e.*, 3382 A.M.

It is also interesting to note the following: 3374 A.M. being the very earliest date at which we can assign

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*3281, 3381, 3481 A.M. Use as bases.

the beginning of Nabopolassar's power, 3381 is the beginning of its *second* week of years; from thence 62 years = 3381 + 61 bring us to 3442 A. M., inclusive, which was the closing year of Nebuchadnezzar's week of typical insanity; thus from the beginning of 3374 A.M., 7 years + 62 years (or 69 years), fetch us across the whole interval and designates, as it were, Nebuchadnezzar as the type of Anti-Christ, by the very numbers (7 + 62) used in *sevenfold* power to point to the Messiah himself; while 10 × 69 years measured from the very same beginning, carry us directly to the year in which, according to Josephus, the Spirit of Jehovah left the Temple and the City of Jerusalem, and doomed them to obliteration. This was the year 4063 A.M. = 65 A.D., which was the 690th throughout. It was the one in which the Jews raised those disturbances against Florus, and Cestius Gallus, which led up to the final attack under Titus! For with the next year, 66 A.D., the week of years began, in the midst of which the Sacrifice ceased and Posthumus burnt the Law!

Gollamh or Milesius goes east to Syria and begins his adventures.

3382 A.M., 617 B.C. An Eclipse of the moon observed at Babylon, 5 hours after midnight, Athyr 27th, or one hour before sunrise on the 28th day of the Egyptian month of Athyr (Ptol. Syntax), it being in the end of the 5th year of Nabopolassar. This was also the 18th year of Josiah, and was celebrated by a famous Passover. It marked the 69th Jubilee in the age of "Our Race," *i. e.*, the descendants of Adam

could have then said, we are 3382 years "old," and this is the 69th Jubilee year upon the Genealogies of Adamic time $(69 \times 49) + 1 = 3382$. Now it is significant that if we add as many years (2512) to the date (3382 A.M.) of this celebrated Passover as there were from Creation to the year (2513) of the first Passover, we obtain 5894 A.M., which is but another way of putting what we have pointed out in former Studies (No. Eight, pages 283–5).

"XLI. Olympiad. Clionthus (Gr. Cleondas), Theban, *Stadium*, 617 B.C. The boxing of boys was added, and Philotas, the Sybarite, conquered."

Milesius at the court of Riffleoir (see Study No. Five, page 241).

3383 A.M., 616 B.C. Pharaoh Necho succeeds Psammetichus I. of Egypt; reigns 16 years $(3383 + 16 = 3399$ A.M.).

3384 A.M., 615 B.C. Tarquinius Priscus ascends at Rome; reigns 38 years.

3385 A.M., 614 B.C. Zedekiah born; he becomes the last known king of Judah in 3406 A.M.

3386 A M., 613 B.C. Halyattes II. ascends the Lydian throne at the death of Sadyattes and reigns 57 years: $3386 + 57 = 3443$, *q. v.* (Herod. I. cap. 17).

The Cimmerians dominating Asia Minor (630–602 B.C.).

"XLII. Olympiad. Lycotas, Lacedæmonian, *Stadium*, 613 B.C. Milesius at the court of Egypt.

3387 A.M., 612 B.C. Pittacus overthrows the tyranny of Melanchrus. Sappho, Alcæus, Damophylë, Erinna, fl.

3388 A.M., 611 B.C. Birth of Jehoiachin, the son of Jehoiakim (see Study No. Three, page 181).

Milesius marries Scota, the daughter of Pharaoh.

Anaximander (611–547 B.C.) is reputed to have been the first Greek writer on Philosophy.

3389 A.M., 610 B.C. Apollonia, on the Euxine founded. Birth of Heber, the Milesian, in Egypt.

3390 A.M., 609 B.C. "XLIII. Olympiad. Cleon, Epidaurian, *Stadium.*" Panætius tyrant of Leontium. Birth of Amhergin, the Arch Druid of the Milesians, in Egypt.

3391 A.M., 608 B.C.

3392 A.M., 607 B.C. Combat of Pittacus and Phrynon. Periander mediates between Athens and Mytilene. Chersias of Orchomenus fl.

3393 A.M., 606 B.C. The 24th year of Cyaxares I. and the 23d of his struggle with the Scythians. In it he became involved in a collateral war with the Lydians, who now espoused the Scythian cause. This latter war lasted five years, or six if we include 3398 A.M., in which both wars were terminated.

Milesius lands in Thrace, and Ith is born to him by Scota; after which he sails across to Getulia, where Solpha, the swordsman, his 6th son is born.

3394 A.M., 605 B.C. "XLIV. Olympiad. Gelon, Lacedæmonian, *Stadium.*"

Milesius returns to Spain after an absence of 12 years and begins to advance Milesian alliances in the Northern parts.

3395 A.M., 604 B.C. Josiah slain by Pharaoh Necho (Spring, end of Sacred year; II. Chron. xxxv. 20–27;

II. Kings xxiii. 29–30) who thereupon defeats the Babylonians at Carchemish after which he deposes Jehoahaz, whom he carries captive to Egypt, after having made Jehoiakim the king of Judah in his stead (II. Chron. xxxvi. 1–5; II. Kings xxiii. 31–37). Jeremiah put on his yokes (xxvii.), and Jehoiakim's 3 years of tribute to Necho begin at the end of this year, perhaps with his accession.

3396 A.M., 604–3 B.C. At the beginning of this year Nabopolassar began extensive preparations for a war against Egypt and for the subjection of Syria and the Western coasts. He also set aside certain of his own seed and of the princes of the land, together with selected youth out of the various tributary nations of Babylon, for education in the diplomatic service. A three years course was assigned (3396–8 A.M.) and the whole matter placed under the charge of Ashpenaz, the master of the Eunuchs. The object was similar to that followed to-day in Ephraim (England) in preparing young men for the Indian and other foreign services, and the act of Nabopolassar is by no means to be regarded as solely connected with and incident upon his later capture of a few Jewish prisoners! The historical context as to the tangent years of Jehoiakim and Nebuchadnezzar, as well as the Solar Cycle, demand that the regular 3-year curriculum of the Nabopolassan *College d'Affaires* begin with the year under consideration, even if we have to date the particular captivity of Daniel and his friends as early as 3395 A.M., which latter condition we do not, however, consider to be at all necessary.

Marriage of Milesius to an Irish princess. Junction of Judah and Dan assigned to this date (Study No. Four, page 231–234). This same year, Eochaidh the Elder, ascended the Irish throne, succeeding Luigha, who had reigned 40 years.

3397 A.M., 603–2 B.C. Nebuchadnezzar made associate King of Babylon in the middle of this year. Thence 2520 Lunar years (2445 Solar) bring us to $5842\frac{1}{2}$ A.M. = New Moon, March 20th, 1844 A.D. = Decree of religious toleration wrung from the Ottoman Government and dated March 21st (Nisan 1st) 1844 A.D.! the latter being also the 1260th year of the Hegira itself! This same Spring-new-moon of 1844 A.D. was likewise 2300 Solar years from the Solar commencement of the 70 weeks, 3542 A.M., *i. e.*, from March 20th, 457 common B.C.; moreover, it was 391 years and a few days ($\frac{1}{24} + 1 + 30 + 360 = 391\frac{1}{24} =$) "an hour, a day, a month, and a year," (Rev. ix. 15), from the rise of the Ottoman Empire as dated from the capture of Constantinople, to the end of the Eastern Roman Empire, Spring of 1453 A.D., when "the last of the Cæsars" fell "buried under a mountain of the slain" (see Gibbon, Ch. lviii, page 1225; compare H. Grattan Guinness' "Approaching End of the Age," pages 646, 662; Our Race Series, Study No. Two, page 159, and other standard authorities). The year 3397 A.M. thus marks a notable date *a quo* (*i. e.*, a date "from which") to estimate the historical fulfillment of the Chronological Prophecies pertaining to the "End of the Age," and here we may place the *beginning* of the "End" in so far as measures from Nebuchadnezzar

himself, *i. e.*, personally, are concerned. It is to be noted in this connection that from 3397½ A.M. to 3442½ A.M., when Nebuchadnezzar recovered his reason after his 2520 days of insanity (see Study No. Two, page 170) is exactly 45 years; and that from 3442½ A.M. to 5842½ A.M. equals 2400 years, whence 45 years fetch us to 5887½ A.M., or to the Spring of 1889 A.D., *i. e.*, to the beginning of what promises to be a terminal decade of momentous portent to humanity. In other words, from 3442½ A.M., forward 2445 Solar years = 2520 Lunar years, brings us to 1889¼ A.D., whence there extend but 10 years to the year 5897½ A.M. (1899¼ A.D.) which marks the 2520th year from the accession of Nabopolassar from whom, at 3377½ A.M., the earliest beginning of "the seven times of the Gentiles" are to be estimated. It is upon the strength of figures and calculations such as these that we have judged it to be a manifest duty to warn our fellow men of the sure approach of stupendous events fulfilling Prophecy, and to persist in our Studies of Chronology even after their practical rejection by those who, as professed Adventists, ought either point out flaws therein or else accept them at their value. It is certain that the negative attitude of those who profess interest in such matters is more to be condemned than the positive opposition of those who openly deny Moses and the Prophets.

Birth of Eochaidh the Heremonn. Eochaidh, the Elder, King of the Tuatha de Danaans, dies at the age of 80, having ruled 1 year, and spent 60 in Ireland. He was succeeded by Carmada, who ruled 3 years.

In the 10th Civil month (of this year) with which Jehoiakim's 3d year began, Nabopolassar (Nebuchadnezzar I.) on his way to Carchemish, laid seige to Jerusalem, but leaving his son, Nebuchadnezzar (II.) the Great, in charge of the siege, he himself went back to Babylon, taking Daniel (then 17 years old) and his companions with him (Dan. i. 3). Now these young men were turned over to Ashpenaz to be educated (with other picked youth) for the diplomatic service; and Daniel at once determined on a very strict course of personal action which caused no little discussion between him and Melzar, who had already become his friend (Dan. i. 3–10). The arrival at Babylon was very late in the year, and the test was set for the first 10 days of the New Year, now close at hand (Dan. i. 11–13).

3398 A.M., 602–1 B.C. Melzar "proves" Daniel and his friends for 10 days (Sunday, 1st of Tishri, to Tuesday, 10th thereof, inclusive), after which he falls in with Daniel's determination (Dan. i. 14–16). As for the four young men, "*God* gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" (Dan. i. 17). Under *such* circumstances these new additions to the school of Ashpenaz soon demonstrated their ability to enter the most advanced class in the institution, and to graduate with the honors of *Optimus* at the end of this year, with which the three-year group (for it was intercalary) assigned at the beginning of the course, terminated! (*ahead of time*, in so far as they were personally concerned).

Our interpretation is that Daniel and his friends did not serve 3 years at this schooling, but *graduated at the end of a 3-year course, already begun!* If this be not so, then the personal captivity of Daniel must be dated back of where we have placed it, so as to bring the termination of the 3-year course to this same point, for it does not seem possible to move it from 3398 A.M.

In this 4th year of Jehoiakim, Jeremiah had the vision recorded in his xxv. chapter. Verse 12 contains a chronological prophecy of 70 years *as to Babylon*, which period of 70 years does not begin with the date of the vision, nor is it the same period referred to in Jer. xxix. 10! The Babylonian 70-year period of Jer. xxv. 12, begins at the Desolation of the Land of Judah, as is evident from the preceding verse (Jer. xxv. 11!), *i. e.*, it begins with 3416–17 A.M., at which time (3416 A.M.) the Babylonians captured Jerusalem, and (3417 A.M.) Gedaliah was slain, upon which Johanan took Jeremiah and the King's daughters down to Egypt, thus leaving Palestine practically empty, and beginning her Desolation! Thence these 70 years carry us to 3486–7 A.M., the 4th year of Darius Hystaspes, in which the Babylonians revolted and their city was besieged and reduced with great horror (see 3486 A.M.).

But the 70-year period of Jer. xxix. 10, begins at the captivity of Judah (Jehoiakim's 11th year, see 3406 A.M.) and extends primarily to 3476 A.M. (the 2d of Cambyses, *q. v.*). Daniel also (secondarily) interpreted it (Jer. xxix. 12) as commencing with

his own captivity this very year (3398 A.M.*) and so terminating at 3398+70=3468 A.M., in which Cyrus, the Persian, conquered Babylon, and issued his celebrated Edict, which led to Zerubbabel's going up. Now that these periods should have been confused, and that in order to harmonize the confusion History itself should have been tampered with, is not the fault of the Word of God, but of those to whom it came, and from whom both it and History have suffered no little violence! and in that a fair harmonization of History first, enables us *thereafter* to show that the key of Prophecy fits every combination in the lock, is not only a triumph for Inspiration, but a positive credential to the true Chronology among such as seek for Light, and are willing to receive more light than is supplied by the tallow dip of their own misjudgments. At any rate Light can extinguish light, by contrast, and we are perfectly willing to leave the choice of candle-sticks with earnest men and women,— there cannot be any clashing between *true* History and the Prophets, *if the latter were inspired;* and the only way to determine the truth of the contention that they were so, and spake by the Spirit of God, is to set History right and see whether or not the Sacred Oracles can justify themselves thereat; and we opine that the result arrived at in these humble outlines will afford sufficient grounds to induce others to perfect them to the glory of Jehovah.

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* *i. e.*, practically, but, strictly speaking, Daniel's arrival at Babylon was at the end of the preceding year.

In this year Cyaxares I. having expelled the Scythians from Upper Asia, which they had dominated for 28 years, and recovered his borders as far as the river Halys (Herod. Lib. I.), turned his attention to the Lydians, their allies, with whom he had also been at war for the past five years. But in this sixth year there happened an Eclipse of the Sun in time of battle, which frightened both armies. They therefore desisted from fighting, and left the matter to Siennis, King of Cilicia, and Nebuchadnezzar, King of Babylon, who arbitrated a peace (3399) which was concluded; Halyattes, King of Lydia, promising his daughter Ariena in marriage to Astyages, the son of Cyaxares, King of Media (3400). This Eclipse had been calculated and foretold to the Ionians by Thales Milesius, who was the first *Grecian* that could calculate Eclipses. The matter is confirmed by Eudemus in his Astronomical history; also by Pliny and Clemens Alexandrius, who, however, differ as to the time. But in the Luni-Solar tables of Ptolemy it is recorded to have happened in the reign of Cyaxares, in the 4th year of the XLIV. Olympiad, and of Nabonassar 147th, on the 4th day of the *Egyptian* month Pachon, 3 hours and 25 minutes before noon. It was of 9 digits and lasted 2 hours.

In the Spring of this same year Nabopolassar died, having reigned 21 years. He was succeeded by his son Nebuchadnezzar who had already been his associate some two years (see Study No. Two, page 159), and who now returned to Babylon to take the kingdom in his sole right. If the Times of the Gentiles

begin here they run out in 2520 years, *i. e.*, either in 5843 A.M., or in 5918 A.M., according as they are Solar or Lunar. As it is manifest that they have not yet fully expired, they cannot be measured solely from this year, and upon the Lunar Scale, albeit there are already about us Chronological signs sufficient to demonstrate to the most conservative student that we are well within the so-called "End;" see discussion under 3397 A.M., for support to this proposition.

"XLV. Olympiad. Anticrates, Lacedæmonian, *Stadium*," 701 B.C. Marsilia (Marseilles) founded by the Phocæans. Pherecydes born.

3399 A.M., 601–600 B.C. "Now at the end of the days" Daniel and his friends were brought before Nebuchadnezzar, *i. e.*, in the New Year period of this year, and they were found ten times more skillful than all the (even elder!) magicians and astrologers that were in the whole realm (Dan. i. 18–21). Soon after this incident the Babylonian King returned to the Egypto-Syrian war, and conquered Necho at Carchemish, smiting him; and Psammetichus reigned in his stead (Jer. xlvi.). But in Jerusalem Jeremiah was prophesying (Jer. xxv. 1–3), and began to prepare a Roll to be read before Jehoiakim (xxxvi. 4), the which was not sent to the King until the next year, *i. e.*, some 12 months later (compare Jer. xxxvi. 1, 9; and see Study No. Two, pages 159–60). But Nebuchadnezzar, returning to Babylon flushed with victory, had his remarkable vision of Gentile Empire, as the Civil year ended (Dan. ii. 1–13).

Arbitration rendered, and Cyaxares I. makes his

son and general (Astyages), the *associate* King of Media. (For notes on this year see Study No. Two, page 159). Camarina founded by Dascon.

3400 A.M., 600–599 B.C. Halyattes gives his daughter Ariena in marriage to Astyages. Now, at the beginning of this Civil year, Daniel interpreted the vision of Nebuchadnezzar (Dan. ii.), after all the other wise men had failed, whereby he was greatly honored and made their Supreme Governor; and at his request his companions were set over the affairs of Babylon (Dan. ii. 14–49).

If the "7 Times" began with the second year of Nebuchadnezzar, which strictly covered parts of 3399–3400 A.M. (see Study No. Two, page 160), then in *Lunar* time (2520 = 2445 Solar), they expired in 5844–5 A.M.; or if on Solar time, the full 2520 years must run on until 5919–20. The exact length is of course 2520 "year" units, and will be true to the instant upon some of the several known scales, although students have not yet positively determined the one intended, nor are they certain as to the date from which to estimate! Nevertheless, as students of this Series are aware, the date 3376–7½ A.M., as the earliest *Chaldæan** origin, and 2520 full Solar years, as the term in-

* That is, we regard 747 B.C. (3252 A.M.), Nabonassar's Era, as purely Assyrian. It was by the overthrow of this 2d Assyrian Empire that the Babylonian (2d Chaldæan) originated. Hence we see no authority for starting the "Times of Nebuchadnezzar" back so far! Moreover, if there be such authority, then the 7 times are already over! and Jerusalem still trodden under foot; 3251 + 2520 = 5771 A.M. Add now 30 + 45, and we reach 5846 A.M. = 1847–8 as the very latest stretch of the scale,

tended, seem most important to the writer in that they fetch us to the year 5897½, around which so many other confirmatory calculations concentrate (see Study No. Seven, pages 6–11; 111–116, etc.).*

And in the 3d Civil (IX. Sacred) month (Chisleu) of this same year, which was in the last half of the 5th year of Jehoiakim, they proclaimed a *fast* (perhaps instead of the usual *feast* of Dedication!) and Baruch read, and Jehudi burned the Scroll (Jer. xxxvi. 9–32).

Death of Carmada; succeeded by his three sons, MacCuill, MacCeacht, and MacGream, who rule alternately as the Ard Ri of Ireland for 30 years. This is about the date assigned by Herodotus (writing *circa* 450 B.C. concerning matters a century and a half earlier) for the presence of the *Cumbri* in Media, who in his day inhabited the Crimean regions. Now these Cumbri (who, as Herodotus notes, were strangers even in Media!) were none other than the Kymry or *Beth Khumree* of the Assyrian tablets; that is, the Baal worshipping Children of Omri, whom God had cast out of Samaria—even Our Race descending into its lost or *Christos* condition, preparatory to its resurrection

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if we must start it thus early—all of which disproves itself in so far as *Jerusalem* is concerned! Yet in secular affairs, and those of Israel, this date, 1848 A.D., *is* notable, but more of that anon.

*All this is, of course, subject to the explicit conditions set forth in Study No. Two, pages 211–216; in one's own Studies he can only set forth his *best* judgment. Those to whom they come must use *their* own. The facts will move on, be the judgments warranted or not!

into the Christian state in God's good time! In other words, Ephraim and the tribes, his fellows, passing on through the "Gate of Dariel," had now begun their weary overland journey to the West (see Study No. Three, pages 74–88). In this same year, Bille, the Milesian, died, and his son Gollamh, known as Milesius, came to the Spanish throne.

3401 A.M., 599–8 B.C. The 6–7th of Jehoiakim, the 3d–4th of Nebuchadnezzar's sole reign, the last year of tribute of the former to the latter. Cyrene, in Africa, founded (Solinus).

3402 A.M., 598–7 B.C. Jehoiakim rebels (II. Kings xxiv. 1.); Hebrew Cycle recommences; 7–8th year of Jehoiakim, 4–5th of Nebuchadnezzar. "XLVI. Olympiad. Chrysomachus (Gr. Chrysamaxos), Lacedæmonian, *Stadium*, 597 B.C. And Polymnestor, Milesian, in the boys' *Stadium;* while feeding his goats he overtook a hare." Epimenides comes to Athens. *St. Paul quotes from the writings of Epimenides as follows*: "The Cretians are always liars, evil beasts, slow bellies" (Titus i. 12). Chilon, philosopher, fl.

3403 A.M., 596 B.C. Philombrotus, Archon. The Cirrhæan, or Sacred War, 596–587 B.C.

3404 A.M., 595 B.C. Astyages, the associate King of Media, gives his daughter Mandane (whom he had by a former Queen) to Cambyses, the son of Achemenes, King or Prince of the Persians (Xenophon Lib. I.). In this union, from which he was the first fruit, lay the original foundation of Cyrus' claim to the Dual Empire of the Medes and Persians. Solon, Archon. He reinstated the Court of Areopagus, consisting of

9, 31, 51, and finally many more, of the wisest and best citizens of Athens.

3405 A.M., 594 B.C. Pharaoh Hophra ascends the throne of Egypt; reigns 25 years (see Study No. Two, page 161, etc.).

The birth of Cyrus the Great now occurs. He is supposed to have been prophetically referred to by name in the 14th year of Hezekiah (3292 A.M.) by Isaiah (xliv. xlv.), which fact is accepted as at least a fulfillment in type; although we opine that the real antitypical fulfillment of this prophecy is yet future, it being in its broad context clearly Messianic, and its complete satisfaction being relegated to the Second Advent, now at hand, and to scenes in which Our Race is to act as principals.

He (Cyrus) was the son of Cambyses, the Persian, and his Queen Mandane, the Mede. He was thus one year older by the calendar, than Darius, his uncle, with whom later he became so closely connected, and whose daughter he eventually married.

Thus we confirm Herodotus, who stated that after Astyages came to the throne (as associate King, see 3399 A.M.), and when Cyrus was born of his daughter Mandane, Astyages had as yet no male offspring. Iropides, Archon.

3406 A.M., 594–3 B.C. Cyaxares II., otherwise called "Darius the Mede" (Dan v. 31.), was born. He was the only son of Astyages, otherwise called "Ahasuerus" (Dan. ix. 1; Tobit xiv. 15), by his Lydian Queen Ariena.

Jehoiachin captured, and Zedekiah ascends the

throne of David. The present year, 3406 A.M., is one of the most important in Chronology, marking the official date of "the Captivity" as recorded by Ezekiel (see Study No. Two, pages 161–2). It is also significantly employed by Daniel as the origin of momentous predictions (see Study No. Eight, pages 324–5); 3406 + 70 = 3476 A.M., *q. v.* (Jer. xxix.), Babylon was captured by Cyrus when Darius was "62 years old," hence, 3406 + 62 = 3468 A.M. *q. v.* (see also Study No. Eight, pages 318–19).

"XLVII. Olympiad. Euryces (Gr. Eurycles), Lacedæmonian, *Stadium*, 593 B.C." Eucrates Archon. Odessus, on the Euxine, founded. Anacharsis comes to Athens.

3407 A.M., 592 B.C. Crœsus born by Carica his Queen to Halyattes, King of Lydia. He began to reign in his 36th year, "35 years old" (Herod. Lib. I.; 3407 + 36 = 3443 A.M., *q. v.*). Simonides, Archon. Cirrha taken by the Amphictyans under Eurylochus. Pythian games first celebrated at Delphi.

3408 A.M., 591 B.C.

3409 A.M., 591–90 B.C. Cyaxares I. dies at the close of this year having reigned 40 years. The 4th year of Zedekiah began in Nisan of this year. In the V. Sacred month of the year Hananiah insulted Jeremiah (Jer. xxviii. 1–14), who thereupon prophesied his death "this year," *i. e.*, in this same Sacred year. When Hananiah set the time of delivery "within the space of two full years," he referred to the Intercalary period, then some 13 months ahead, at which

the Lunar and Solar years floated together, *i. e.*, became full, 3410 being intercalary.*

Pittacus governs Mitylene for 10 years. Alcæus in exile.

3410 A.M., 590–89 B.C. Astyages succeeds Cyaxares I. to the throne of Media. He is called "Ahasuerus" by Daniel (ix. 1; see also Tobit xiv.), and reigned 35 years longer (3410 to 3444 inclusive) in his own right (Herod. Lib. I.; 3410+35=3445 A.M., *q. v.*). Reckoning from his earliest association with Cyaxares I., his total reign was from 3399 A.M. to 3445 A.M., *i. e.*, 46 years. This year is of peculiar significance Historically and Prophetically (see Study No. Two, pages 164–5). In the 1st Civil (VII. Sacred) month of this year Hananiah died (Jer. xxviii. 10–17); this "same year" (of Jer. xxviii. 17) was the Sacred year, as well perhaps as the 4th year of Zedekiah. Correctly understood, Hananiah seems to have lived only two months after having broken the yoke of Jeremiah!

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* The explanation in Study No. Two, pages 162–3 (all editions up to and including 3d revise), is erroneous, the years referred to being there misunderstood to have been the regnal years of Zedekiah; and therefore that whole argument must be revised to suit the facts. I owe the fortunate discovery of this blunder to Prof. Benj. B. Penfield of the University of Nashville, Tenn.; the Equinox by "lagging" is found of course in 3410 A.M., and is not "set back" into 3409 A.M. as there stated; future editions of all the Studies thus will contain many similar corrections, which have come to us through the kindness and parallel research of fellow students. As we have only about as much infallibility as a *Pope!* our friends will confer a great favor on us by speaking back, *ex cathedra*, as often as *we make a Bull!*

C. A. L. T.

"XLVIII. Olympiad. Glycon, Crotoniate, *Stadium*, 589 B.C.; Pythagoras, the Samian, being admitted to the boys' boxing, and being laughed at as effeminate, goes forward and completely conquers all the men." Demophon succeeds Pantaleon in Pisa.

3411 A.M., 589–8 B.C.

3412 A.M., 588–7 B.C. Damasias Archon. Cirrhæan conquest completed. Pythian and Isthmian games are celebrated. Sacadas of Argos gains the musical prize in the first three Pythia, 587, 583, 579.

Heremonn's 16th year; the Point of View taken as to Irish history in Study No. Five (pages 190–210). In this year Ezekiel began to receive a remarkable series of visions, among which chapter xvii. proposes a Riddle, the Solution of which is *Tea Tephi*, and more broadly the Royal Remnant pioneered West by Jeremiah. This vision seems to date with the actual birth of Tephi herself (see Study No. Three, page 192–202).

3413 A.M., 587–6 B.C. Lycophron, son of Periander, slain by Corcyræans. Death of Periander.

3414 A.M., 585 B.C. "The voluminous author and renowned Astronomer, G. Smith, tells us that the 28th of May, 585 B.C., fell in the 4th year of the XLVIII. Olympiad." That this is agreeable to the requirements of the Harmonized Scale of Time will be seen by referring to it (on page 30, Study No. Ten). Mr. Smith reports that there was a total eclipse of the sun predicted by Thales who resided at Miletus or Sardis, to fall on this date. It was visible over Asia Minor, and he and other chronolo-

gists report verifications of the same eclipse. About a month later the Greeks again met at Elis to celebrate the "XLIX. Olympiad. Lycinus, Crotoniate, *Stadium*," 585 B.C.

3415 A.M., 585–4 B.C. Sunday, the tenth day of the X. Sacred (4th civil) month, the 70-year period of "the Indignation" begins, and Nebuchadnezzar lays siege to Jerusalem (Jer. lii. 4; Ezek. xxiv. 1–2); 3415 + 70 = 3485 A.M., *q. v.*, = 2d year of Darius Hystaspes (see Study No. Two, pages 166, 187). The three periods of 70 years, to wit: "the Captivity," "the Indignation," and "the Desolation of the Land," are to be separated with discrimination; and there are yet two others of similar length, that of Daniel's captivity, and of the final gleaning of the land, in the 23d year of Nebuchadnezzar (Jer. lii. 30) which run to their culmination accurately.

In this 14th year of the Ancient Heb. Solar Cycle Jeremiah carried a message of advice and rebuke to Zedekiah (Jer. xxxvii. 1–7), who thereupon caused a covenant of freedom to be made, for it was a Sabbatic year, and the 17th Jubilee seems to have been so utterly neglected by the selfish capitalists and politicians that formed the governing clique at Jerusalem, that no manumissions had been granted. But Pharaoh's army now came to the rescue of Jerusalem (Jer. xxxvii. 5) and captured Gaza (Jer. xlvii. 1–7). Hence the Babylonians raised the Indignation and departed to meet the Egyptians (Jer. xxxvii). It was a genuine moment of grace, but bestowed in vain! Zedekiah now sent a petition to Jeremiah

(xxxvii. 3–4), who replied as directed by the Holy Spirit (xxxvii. 6–10). But Zedekiah and his princes broke their covenant (xxxiv. 11) and were finally denounced (xxxiv. 12–22). The prophet next attempted to escape into the land of Benjamin (xxxvii. 11–12) but was seized, chastised and cast into prison (Jer. xxxvii. 13–15) and treated with marked severity.

Verse 16 seems to contain an indirect allusion to the epact of 22 days by which the count by Lunar years was then ahead of the Solar year, but taken broadly we know that Jeremiah was thenceforth a political prisoner until released by the Babylonians.

3416 A.M., 584–3 B.C. In the beginning of this year Zedekiah sent for Jeremiah secretly and asked important questions, eliciting a momentous answer (Jer. xxxvii. 17), after which the prophet's incarceration was somewhat lightened (Jer. xxxvii. 18–22). While there the news of Pharaoh's discomfiture and retreat was quickly followed by the return of Nebuchadnezzar's forces, and the renewal of the siege. Whereupon Zedekiah sent an official commission to Jeremiah who returned an answer whose nature spread throughout the city (Jer. xxi.). Upon which his particular enemies were wrought up beyond measure (xxxviii. 1–3) and openly sought his life. Indeed Zedekiah gave him into their hands (xxxviii. 4–5). So they cast him into the dungeon (xxxviii. 6). His life was saved by Ebed Melech, and he was thereupon restored to his former quarters (xxxviii. 7–13), after which Jehovah sent a special message of safety to the Eunuch (xxxix. 15–18). Things were now at

a crisis in Jerusalem, Jeremiah's foes were doing their best to get him again into their power (xxxviii. 26) and Zedekiah, playing fast and loose with all concerned, sent for the prophet and held a final interview in the Temple (xxxviii. 14–26); after which he was recommitted to the court of the prison (xxxviii. 28). The princes getting wind of this were diplomatically thrown off the scent (xxxviii. 27), and Jeremiah at last obtained a respite whose quiet he employed in a notable transaction. The word of the Lord directed him to purchase Anathoth, which he did with special and prophetic ceremony. For he was the "Goel," or heir at law, and the same was an ensample to the Gaels, Angaels, and Waels, and all who come of them, that they too are joint heirs in a restoration yet to come! (Jer. xxxii.).

And yet again, as the day of Judah's doom drew on apace, no doubt early in this 11th year of Zedekiah, a second, final, and notably significant prophecy concerning the impending captivity and far off return, and a thrice-repeated guarantee as to the unconditional perpetuity of David's throne, came straight from God! (Jer. xxxiii.).

What are those who deny our Identity having to do with this prophecy? One thing is sure, they can not explain its lapse if *their* hypothesis be true! For unless God provided a Sceptre-holder between Zedekiah and Christ (who did not then restore or take it), and between Christ and days yet future, where is his Oath and how shall it be justified seeing it was made upon a house top; for by no means can it be claimed

that such a thing as Jeremiah uttered was of a fictitious meaning, or that its realization warrants any gap or lapse in the succession! But in the meantime Judah's probation wore on and out.

Jer. lii. 29; Ezek. xxix. 1, 10th month, 12th day, Sabbath; Ezek. xxvi. 1, 1st month, 1st day, Sabbath; Ezek. xxx. 20, 1st month, 7th day, Friday; Ezek. xxxi. 1, 3d month, 1st day, Tuesday.

For on the 9th day (Friday) of the IV. Sacred month was the City of Jerusalem "broken up." Zedekiah was captured (Jer. lii. 12–24), and on the 10th day, Sunday, of the V. month was the Temple burned (Study No. Two, pages 166, 189). The first day (Sabbath) of the I. Sacred month (7th civil) of this year was exactly 1333 Soli-Lunar (calendric) years from Sabbath day, the 1st day of the I. Sacred month of 2083 A.M., on which day the father of OUR RACE became "76 years old," which was 430 years before the Exodus. (2513 A.M.), which was 480 years before the foundation of the Temple (2993 A.M.). Hence the age of the Temple, from its foundation by Solomon to its destruction by Nebuzar-adan, was 423 years upon the Calendar; $430 + 480 + 423 = 1333 = 43 \times 31 = 3.65 \times 365.24 \pm$ (see Study No. Eight, pages 200–202). Note also that from this year, 3416 A.M., 70 years (Jer. xxv. 11–12) fetch us to 3486 A.M., *q. v.;* also that from the accession of Saul, at the beginning of 2910 A.M., to the fall of Zedekiah, near the end of 3416 A.M., is 507 years inclusive, for the open continuation of the monarchy; since when, for 2476 years, at this writing, David has either "wanted" successors, or else the promise that

he should NOT want them must have been fulfilled in some manner hidden from too patent observation!*

This is the year of the "Ruin of the City," referred to in II. (IV.) Esdras iii. 1, 29; the 30th year thereof being the same as the 40th of the Captivity, to wit: 3406½ A.M. + 10 = 3416½ A.M. (the Ruin); + 30 = 3446½–47½ A.M., the year of Esdras' vision. The Esdras of this vision seems to have been a Salathiel (see the Latin MS.).

Zedekiah fled from the city (Jer. xxxix. 4; lii. 7), but was captured and sent to Nebuchadnezzar at Hamath (xxxix. 5; lii. 8–9) where he was terribly punished (xxxix. 6–7; lii. 10–11); and even Josephus deemed this to be the end of David's line! *But that were impossible!* (Rom. xi. 29; Num. xxiii. 19–23) in view of the promise hardly then dry upon the prophetic scroll of Jeremiah (xxxiii!) Nevertheless, the Babylonians wrecked Jerusalem (Jer. xxxix. 8). Meanwhile, by search (xxxviii. 28), they heard of Jeremiah's situation (Jer. xxxix. 13–14) and having sent for him, forwarded him with the other prisoners to Ramah (Jer. xl. 1). But many of these were liberated and left with Gedaliah (Jer. xl. 7).

Oisthenes, of Sicyon, victor in 2d Pythia. Agrigentum founded (Thucyd.)

Nebuchadnezzar's plans were now carried out ac-

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*The catalogue of Our Race Literature, see Extra to Series III. '93, contains several publications wherein that line of Kings is carried down to Victoria Regina, whom may God save to the End of the Age! We shall have something ourselves to say on this point in due time, D. V.

cording to the King's original commands with respect to Jeremiah (xl. 2–4). He was sent for (xxxix. 11–12) and after an interview was dismissed with a gift (Jer. xl. 5; xxxix. 14) to Mizpah (xl. 6), where he dwelt (xl. 6; xxxix. 14) with Gedaliah (xxxix. 10) whom the Babylonians left behind them (lii. 16).* Then the Babylonians left Palestine and came to Riblah (xxxix. 9; lii. 15), where Nebuchadnezzar's headquarters were (lii. 17–27). Now at once after Nebuzar-adan had departed, many fugitives gathered to Gedaliah, (xl. 7–12), and Ishmael came intending to usurp the sceptre; but he was exposed, though to no purpose, by Johanan (xl. 13–15, 16), so he plotted, and the year wore on and out.

3417 A.M., 582 B.C. For the events in Palestine which followed close upon the opening of this new year in their natural order, see Jer. xli., xlii., xliii. Now it came to pass in the VII. (Sacred) month, *i. e.*, Tishri, that Ishmael came to Gedaliah, and they did eat bread together in Mizpah. This was at the New Year Feast. It was at this time that Ishmael slew Gedaliah, and, by seizing the King's Daughters prepared to strengthen his own pretensions to the succession. For he was of the seed of Pharez, and a marriage with one of these daughters would have guaranteed these pretensions! This act of treason was followed by the sequence of events detailed in Jer. xli., xlii., xliii., and the close of their recital finds the Jewish Colony settling in Egypt at Tahpanhes.

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* See Study No. Three, page 224, for explanation of perhaps two interviews.

The 70-year period of "the Desolation" of the Land begins (Jer. xliii.; see Study No. Two, pages 166, 195); 3417 + 70 = 3487 A.M. = 4th year of Darius Hystaspes, *q. v.!*

The 13-year siege of Tyre begins with the Civil year and Cycle. Dynasty of the Cypselidæ at Corinth ends. The first act of Jeremiah, on arriving at the palace of Tahpanhes, was to bury the "Great Stones" beneath the clay of the brick kiln, as a "sign" that Nebuchadnezzar should spread his pavilion over them, and set his throne upon them. The rest of the Jewish Colony settled at Daphne.*

3418 A.M., 581 B.C. "L. Olympiad. Epitelidas, Lacedæmonian, *Stadium*. The seven wise men as they were called." Their names are variously given, but those most generally admitted to the honor are Solon, Chilo, Pittacus, Bias, Periander, Cleobulus and Thales. They were authors of celebrated mottoes inscribed in later days in the Delphian Temple. "Know thyself" (Solon); "Consider the End" (Chilo); "Know thy opportunity" (Pittacus); "Most men are bad" (Bias); "Nothing is impossible to Industry" (Periander); "Avoid excess" (Cleobulus); "Suretyship is the precursor of ruin" (Thales). The Hellanodicæ augmented to two; hitherto but one had presided (L. Olymp.). Ezek. xxxiii., 21, X. Sacred month, 5th day, Sabbath; Ezek. xxxii. 1, 17, XII. month, 1st day and 15th day, Fridays.

3419 A.M., 580 B.C. Lipara founded (Diodorus). Pittacus resigns.

* See Study No. Three, page 252, and No. Four, page 45, etc.

3420 A.M., 579 B.C. Jer. lii. 30. End of Ezekiel's 40 years for Judah (*vide* Ezek. iv.; also remarks opposite 3410, 3420, 3381 A.M.; Study No. Two, page 167, and Study No. Five, page 180). Money first coined at Rome. Nebuchadnezzar's 23d year of sole reign begins with the Sacred year (7th civil month).

3421 A.M., 578 B.C. Cyrus 16 years old. He sees active service for the first time, being in Media with his mother, Mandane, at the court of Astyages, her father. The opportunity was given by Astyages, who raised a small army of Medes, and with his son Darius and his grandson Cyrus fell upon Evil Merodach, the son of Nebuchadnezzar, who had made an incursion into Media — a hunting match — while going to marry his wife, Nitocris (Xenoph. Instit. Cyri. Lib. I.). Cyrus was at once recalled to Persia by his father, where he remained until he was 26 years old, *i. e.*, 27th year (Deipnosophist. Lib. xiv.).

In Nebuchadnezzar's 23rd year Nebuzar-adan completed the conquest, and gleaned the land of prisoners, leaving it empty (Jer. lii. 30); since when, 1260 years doubled on the lunar scale, and 30 added to bring the second part up to 1290 lunar years, fetch us to days but just ahead of us, even to 1896–7 A.D.!

3422 A.M., 577 B.C. Servius Tullius ascends at Rome; reigns 44 years. "LI. Olympiad. Eratosthenes, Crotoniate, *Stadium.*" Heremonn, 25 years old, made associate King of Spain.

3423 A.M., 576 B.C. Naval empire of the Phocæans.

3424 A.M., 575 B.C. Pythocritus of Sicyon, victor 4th Pythian games.

3425 A.M., 574 B.C. Archestratides Archon.

3426 A.M., 573 B.C. "LII. Olympiad. Agis, Elian, *Stadium.*" War of Pisa and Elis ended; Pisæans subjugated.

3427 A.M., 572 B.C.

3428 A.M., 571 B.C. Aristomenes Archon. Birth of Pythagoras. Æsop fl.

3429 A.M., 570 B.C. Jer. xliv. Fall of Tyre this year. Hophra's Lybian expedition fails. Ahmes revolts. Death of Pittacus of Mitylene. Ith sails on a voyage of inspection to Ireland, and is slain by the three sons of Carmada (Study No. Five, page 272). This was 121 years after Dan's disappearance from the East (see 3309 A.M.).

In this year Jeremiah repaired to the Feast of Astarte at Daphne and prophesied the fall of Hophra (xliv.), and was doubtless disbelieved. Then, too, those stones of witness, buried under the pavement at Taphanhes, and which but yesterday were brought to light by Mr. Petrie, were about to fulfill their mission!

3430 A.M., 569 B.C., $70 \times 49 = 7 \times 490 = 10 \times 7 \ (7 \times 7)$. Nebuchadnezzar's first invasion of Egypt; Ahmes rebels against Hophra; Jeremiah and the Royal Remnant escape. For full details, consult Study No. Two, pages 167–8, and No. Four, pages 77–97. Ezekiel's last vision (xl. to xlviii., inclusive) is dated in such a manner as to fix this year, beyond all controversy, as the 25th of Jehoiachin's captivity,

in the beginning thereof (*i. e.*, of the Sacred Year) in the 10th day of the I. Sacred, 7th Civil month, which was a *Thursday*, as will be seen by consulting the Calendar (table *n*, page 180, Study No. Ten); for he further states (Ezek. xl. 1), that it was the anniversary of the very (self-same) day (*i. e.*, also Thursday) on which the City was "smitten" 24 years before, *i. e.*, *Thursday*, the 9th of the 1st month, 3406 A.M. (see Study No. Two, page 161), for the *third* time, by Nebuchadnezzar. The *third* smiting, which was at the end of Zedekiah's reign, but 14 years before, also referred to in the same verse (Ezek. xl. 1), but not so explicitly as *this* smiting, occurred upon Thursday, the 8th of the IV. Sacred month, and the City was "broken up" the next day, Friday (see Study No. Two, page 166). It is manifest that an appeal to the Calendar itself effectually silences any effort to dispute these matters, for but one Calendar threads every date involved in Scriptural History from Moses to the times of the Greater Prophet like unto him! Upon such harmonies as those involved in Ezek. xl. 1, and verified by the Calendar itself (Study No. Six, pages 73 and 74), the Students of the True Chronology can confidently afford to await their day of perfect justification, now near at hand!

"LIII. Olympiad. Anon (Gr. Agnon), Peparethian, *Stadium*," 569 B.C.

What became of Jeremiah? He could not have been slain, for his life was safe, as was that of Ebed Melech, and of Baruch and his Remnant. This will

be patent to any one who will read his prophecies. Yet, none the less he disappeared from the stage of Eastern affairs at just this juncture—the which we take to be the very reason why we should look for him in the Secular History of the West. And there we find him touching first, *incognito*, in Spain. In other words:

It is in this year, 3430 A.M., that the plot of Study No. Four is laid. The Ollam's ship sailed West with the Stone of Empire in her ballast, and sought the limit of the Northwest wherein to wait the coming in of all the Tribes. One "day" of 1000 years carries us forward to 4430 A.M., a time of Signs among the Empires and peoples of the earth; another "day" of 1000 years takes us to 5430 A.M., and thence 430 + 30 carries us well into the third "day," or that of Judah's reviving (Hos. vi.), since when (1890–91–92) the spread of Anglo-Israel Truth has certainly received great acceleration (Study No. Four, pages 94–97).

The Milesians invade Ireland under Heber and Heremonn, with Amhergin as High Priest. Scota falls at Slaibh-mis, where Heber was seriously defeated. The army of Heremonn, however, at Drogheda, saved their fortunes. There the three sons of Carmada fought the three sons of Milesius in hand-to-hand conflict and the latter won. This ended the "Danaan Era," which had lasted 93 years, 3338 A.M. to 3430 A.M. inclusive. But many Danaans escaped and settled in Devonshire and Cornwall, England. Meanwhile Heber and Heremonn divided the Island between them at a line from Galway to

Dublin Bay, Heremonn taking the North. Some estimate the Danaan Era as 197 years: including therein the 93 as above, the 37 of the Fir-Bolgs, the 17 of the Fomorians, and the original 50 of the Neimhedians. It is remarkable, also, that the years of the reigns of the several lines of Danaan Kings sum up to 197 years, although they actually stretch across but 93 years in all; this is accomplished and explained by ignoring their several overlaps! Finally, from the invasion of Parthalon (about 2934 A.M., 25th year of Saul) to that of the Milesians, was 497 years inclusive, and the entire scheme of Irish History antecedent to the landing of Heremonn arranges itself as follows:

IRISH CHRONOLOGICAL ERAS.

300 years Parthalon	2934 A.M.	
	150	
	3084 A.M.	
	150	
497 years inclusive	3234 A.M.	
	50	Neimhedian Era
	3284 A.M.	
	17	Fomorian Era
	3301 A.M.	
	37	Fir-Bolgian Era
	3338	A.M.
	92	Danaan Era 93 years inclusive
	3430	

3431 A.M., 569–8 B.C. Jeremiah reaches Belgium! (see Study No. Five, page 285). Nebuchadnezzar returns to Babylon, 3431 A.M. + 565 = 3996 A.M. =

6 × 666! which brings us to the Nativity (see Study No. Four, page 96).

3432 A.M., 568–7 B.C. Ezek. xxix. 17, I. month, 1st day, Tuesday. Cyrus 27 years old, leaves the society of youths, and according to the custom of the Elamites, or Persians, was classed among grown men (Xenoph. Lib. I.). The Panathenæa celebrated at Athens. The Nemean games restored, and celebrate the 1st and 3d years of every Olympiad. Eugamon of Cyrene flourished.

3433 A.M., 567–6 B.C. The first census of Rome this year (566 B.C.). Hippoclides Archon at Athens. Nebuchadnezzar interprets Daniel iii. (see Study No. Two, pages 168–9) The image set up by Nebuchadnezzar and the Fiery Furnace adventure of the three children (see Study No. Ten, pages 284–291). Those who apologize for Joshua's Long day by begging the question with some weak explanation (as for instance that the Sun only appeared to stand still, etc., etc.), must offer parallel explanations for this Fiery Furnace incident, and the experience of Daniel in the Lion's Den! Perhaps they will tell us that the Furnace only appeared to consume the executioners, and that it was arranged that the children fell into a properly closed ventilating shaft, and that Daniel was shut off from the real den of the lions by a carefully arranged glass case, he and Darius the Mede acting in collusion! The plain fact of all this matter is that we must accept the Bible, "as written and for the purpose written," or weaken our faith all along the line! Its miracles are facts recorded by History,

they are no more difficult of acceptance, than is the metaphysical realization of our own personal existence! *We are*, that is all we *know;* we are hedged in by mysteries of eternal dimension, and unfathomable stretch; experience therefore is a very short measure by which to condemn the Revelations of Almighty God. When therefore the Sceptic can explain his own existence, it will be time enough to listen to his mere assertions as to what may or may not have occurred!

3434 A.M., 565 B.C. Nebuchadnezzar dreams of a Tree! Daniel iv. 27; 3434 + 2463 = 5897 A.M. (see Study No. Five, pages 123, 285), the numeral 2463 being arithmographically significant (see also Study No. Two, page 169). Nebuchadnezzar's second invasion of Egypt in his 37th year. He conquers Amasis and makes him tributary to Babylon, from which date Amasis, so much celebrated by Plato in *Timæo*, reigns 44 years. The capture and death of Hophra is sometimes relegated to this year, as having reigned in the South of Egypt since the revolt of Amasis (3434 + 44 = 3478 A.M., *q. v.*).

"LIV. Olympiad. Hippostratus, Crotoniate, *Stadium.* Aregion (Gr. Arichion; Pausan. Arrachion), Phygalean, conquering in the second Pancratium, dies of a broken skull. His dead body is crowned. His adversary, previously conquered, confessed that one of his feet had been broken by the victor (Pausanias Lib. VIII. c. 40)." Death of Æsop (Euseb.). Alalia in Corsica founded by the Phocæans.

A short and decisive civil war between Heber and

Heremonn in Ireland, in which the former was slain. At this juncture Jeremiah arrived in Erin with David's Scepter and Judah's Royal Remnant. The marriage of Heremonn to Tea-Tephi now takes place, and the Coronation Stone (Jacob's Pillow-Pillar) enters Western History as the foundation of the Empire of Our Race (see Study No. Five, pages 278–300). Thus from the landing of Parthalon, 2934 A.M., to the landing of Jeremiah, 3434 A.M., is exactly 500 years.

This year, therefore, finds Jeremiah resting at last in the uttermost of the Western Isles, and with him the Stone of Empire, and the line of David, the Red Heraldic Lion on the field of gold, and much else of purely Hebrew origin enters—or rather re-enters the annals of Our Race. These matters have been discussed at length in former numbers of these Studies, and their outline, with witness and sufficient corroboration, will be found by any who will con the early history of Ireland, and treat the doubts of modern redactors with due disregard!

3435 A.M., 564 B.C. Dan. iv. 28–29. Nebuchadnezzar's insanity begins in the middle of the year. It lasts "7 times," *i. e.*, Babylonian years of 360 days each; literal count is 7 × 360 = 2520 days, and is a type of the Chronology of the Times of the Gentiles, which latter are 1 year for each day, even 2520 years, and may be counted from the death of Nebuchadnezzar himself 3444½ A.M., as explained in Study No. Two, pages 206 and 215 (see also same Study, page 170). The King's insanity lasted from 3435½

A.M. to 3442½ A.M. (Dan. iv. 1–33) and during these years his son, Evil Merodach, was regent of the Empire, with Amytis, his mother, assisting. Amasus in Pontus founded by the Phocæans.

3436 A.M., 563 B.C. The first comedy acted at Athens by Susarion and Dolon.

3437 A.M., 562 B.C.

3438 A.M., 561 B.C. "LV. Olympiad. The same; Hippostratus, the second time, *Stadium*. At this time Cyrus reigned over the Persians."

The above note of Eusebius is not accurate. Cyrus was but 33 years old, and Astyages was ruling in Media, and Cambyses in Persia, Comias being Archon at Athens. Eusebius seems to have been confused by the compound reign of Darius and Cyrus as cited by Megasthenes (see 3439 A.M.). This year, however, Cyrus won the battle of Pasargadæ over the Medes (Heeren), and in a measure his ascendancy certainly begins in this Olympiad. Heraclea on the Euxine founded by the Phoceans. Anacreon, the poet, becomes famous now.

3439 A.M., 561–60 B.C. Cyaxares II. (Darius the Mede) becomes associate king of Media, with his father Astyages. This explains the statement of Megasthenes, a primitive historian, who tells us that "Cyrus and Darius reigned 36 years": *i e.*, Darius 6 years with Astyages, and 23 years alone, or 29 years in all up to the fall of Nabonidus and Belshazzar (3468 A.M.); after which he reigned two years longer over Media and was followed by Cyrus for 5 years over both Media and Persia. Thus 3439 +6 (Astya-

ges dies) + 23 (Nabonidus and Belshazzar die) + 2 (Darius dies) + 5 (Cyrus dies) = 3439 + 36 = 3475 A.M., which was the first year of Cambyses the son of Cyrus. Megasthenes also testifies that, "Belshazzar being killed, Cyrus and Darius reigned together for two years," *i. e.*, the one over Media and the Empire, and the other over Persia and the Army (see 3468 A.M.). Hegestratus Archon.

3440 A.M., 559 B.C.

3441 A.M., 558 B.C.

3442 A.M., 557 B.C. Nebuchadnezzar recovers his reason about the middle of this year (3442 A.M.), imprisons Evil Merodach for mal-administration during his aberration (whereby the latter forms a friendship for Jehoiachin, his fellow prisoner), writes his epistle to all nations, and at the end of the year releases his son, and retires from the active government of Babylon (Dan. iv. 1–3; 34–37).

"LVI. Olympiad. Phædrus the Pharsalian, *Stadium*," 557 B.C. Enthydemus Archon. Chilon at Sparta. Simonides of Cos born. This Simonides is the earliest person now known to have made a quotation from Homer, he quotes Iliad VI. 148, as an utterance of "the man from Chios" as follows:— "*Even as are the generations of leaves, such are those likewise of men.*"

3443 A.M., 557–6 B.C. This was the 66th year of the "Times of the Gentiles" and so at its commencement, Evil Merodach came to the throne. He reigned two years according to common History; 18 according to Josephus! His first year partly coincides with

the 37th year of Jehoiachin's captivity: Hence, on the 25th day of the XII. Sacred (6th Civil) month (Jer. lii. 31–34) was the King officially pardoned (date of Edict), and on the 27th day of the same month (II. Kings xxv. 27–30) was he liberated from his prison (see Study No. Two, page 171).

Halyattes, King of Lybia, was now succeeded by Crœsus, his son, the latter being 35 years old. He reigned 14 years, inclusive, 3443 + 13=3456 A.M., *q.v.*

The interval between the accession of Evil Merodach and that of Cyrus covers 26 running years upon the calendar (25½ actual). This is practically the common consent of all Chronologists worthy of the name, although most all of them differ as to the distribution of these years among the several kings concerned. Thus, Ptolemy reckons as follows: Evil Merodach 2 + Neriglissar 4 + Nabonadius 17 + Cyrus (9 in all, *i.e.*, 5 alone, and therefore) 3 with Darius= 26. Hence, 3442 A.M. (last of Nebuchadnezzar) + 26 = 3468 A.M., and marks the accession of Cyrus (in Babylon). Deane's reckoning is, Evil Merodach 2 + Neriglissar and Labosoarchodus 4 + Nabonidus 16 + Belshazzar alone 3 = 25; but also covering parts of 26 calendar years and bringing the date of Cyrus' first year to the same point beyond Nebuchadnezzar. Adams, in his Synchronological Chart, gives Evil Merodach 6, and Belshazzar 17 to the capture of Babylon, which, with the 3 of Darius, commonly allowed, is also 26 to Cyrus. Dr. Smith, in Old Testament History, makes it 26 years from the accession of Evil Merodach to the death of Darius and access-

ion of Cyrus, to wit: 561 B.C. to 536, inclusive = 26 as above. H. Grattan Guinness makes it the same, as in fact, do all reliable authorities, to wit, 25 years, and in the 26th Cyrus reckons his first. We make the foregoing comment in order to settle the minds of those who are following our own Studies, in that we are led to distribute the 26 years under discussion somewhat differently from all of our modern predecessors, and we submit that the distribution more perfectly harmonizes the various fragments of ancient history bearing on the matter! Of course, 3468 A.M. is the year of chief importance, *i. e.*, that first year of Cyrus, 26th year from the retirement of Nebuchadnezzar; and in that all agree thereon, it is clear that our own personal judgment as to the distribution of intermediate accessions and events can have no disturbing effect upon the general chronological system, even if it shall in time be disproved, which we doubt to be likely.

3444 A.M., 555 B.C. This year, inclusive, fetches us down to the end of the section of General Chronology already briefly detailed as to Sacred Chronology alone, in Study No. Two (pages 155–172, *q. v.*), and at the termination of which Amil Maraduke, the Evil Merodach of Scripture (according to the common version of history) was assassinated. Josephus, however, as related above, asserts that Evil Merodach reigned 18 years in all, or 16 years beyond this date! If so, the rebellion of Neriglissar (to be noted next year) was only a partial rebellion and the 4 years assigned to him and his son ($3\frac{1}{4}$ to him and $\frac{3}{4}$ to his

son, all four given to Neriglissar by Ptolemy) were contemporary with Evil Merodach's 3d to 6th inclusive, and the years of the latter run through them and beyond. There seem to be strong circumstantial reasons for believing that Evil Merodach, and Nabonidus are identical personages, or else that they were brothers and the sons of Nebuchadnezzar. In this Chronology they are taken to be one and the same person — the which is without discredit to Chronology, in that it does not disturb the respective first years of Evil Merodach and of Cyrus as shown above (see 3443 A.M.).

In the middle of this year Nebuchadnezzar died. He had retired from active control of the Empire at the close of 3442 A.M., *i. e.*, upon the accession of Evil Merodach (3443 A.M.), into whose hands the humbled monarch had placed all the reins of power a few months after the restoration of his reason. It was probably the death of Nebuchadnezzar that gave rise to his son-in-law's rebellion (*i. e.*, Neriglissar's; see 3445 A.M.).

Astyages (Ahasuerus, Dan. ix. 1) died at the close of this year having reigned in his own right since 3410 A.M., or 35 years, inclusive, *i. e.*, 46 years in all, dating from his association with Cyaxares I. (3399 A.M.).

About this time, at Cyprus, died Solon also, aged 80. First exile of Pisistratus from Athens.

3445 A.M., 555–4 B.C. The accession of "Darius the Mede," or Cyaxares II., who succeeded his father, Astyages, to the Throne of Media, dates

from the opening of this year. He reigned nearly 25 years in his own right, *i. e.*, about 23 into the year of Babylon's capture, and thence forward into the second year thereafter. It was the daughter of this Cyaxares II. that Cyrus, the King of Persia, married, soon after the capture of Babylon, whereby, a few months later (*i. e.*, at the death of Darius, himself) the dual kingdom of the Medes and Persians became finally united under one sceptre (that of Cyrus). It is noticeable that 7 × 365 years (=2555 years) added to this year (3445 A.M.) fetches us to 6000 A.M., the end of the six working "days" of time, *i. e.*, reckoned at 1000 Nabonassan or vague solar years each. From this year also, which is the 151st from Dejoces (see 3295 A.M.) we are to reckon the 30 years' reign usually assigned to Cyrus (now 40 years old) as (military) King of the Soldiers (Persians), his uncle Darius (now 39 years old) being more particularly the (State) King of the Citizens (Medes), the two in a sense governing a dual kingdom, *i. e.*, that of the Medes and Persians. The matter as commonly accepted, came about as follows:

Upon the death of Evil Merodach (so taken) his murderer, Neriglissar (his sister's husband, *i. e.*, Nebuchadnezzar's son-in-law) began to reign at Babylon for about 3¼ years. He immediately prepared for war with the Medes; whereupon Cyaxares II., the new King of Media, likewise made warlike preparations and sent for Cyrus, his brave Persian nephew. Cyrus, now 40 years old, came at once into Media with 30,000 Persians, and the joint

milito-civil rule of Cyrus and Cyaxares began. It is one of the most important years upon the Harmonized Scale of Time. At its commencement (according to the commonly received history) Evil Merodach was slain by his sister's husband, Neriglissar (the Rab-mag, of Jer. xxxix. 3–13) who attempted to usurp the kingdom, and actually reigned for $3\frac{1}{4}$ years ($3445 + 3\frac{1}{4} = 3448\frac{1}{4}$ A.M., *q. v.*). If, however, we follow Josephus, who quotes the original and more accurate Berosus and maintains that Evil Merodach reigned eighteen years from his accession (*i. e.*, from 3443 A.M.), then we need not view the rebellion of Neriglissar as extending much beyond the City of Babylon, and may take it as incidental to Evil Merodach's (Nabonidus') journey to Lydia for the purpose of inciting its King, Crœsus, against Media. While he was away Neriglissar rebelled, and so held but a part of the Empire until his own death.

According to Ptolemy, Cyrus reigned twenty-one years from this year (3445–3466 A.M.) after which, succeeding his father, Cambyses (first as associate for three years, 3466–69 A.M.) he reigned to his death nine years over Persia (3466–75 A.M.), *i. e.*, thirty years in all as above (3445–75 A.M.). Of these latter nine years, the first four (3466–70 A.M.) were contemporary with Darius' rule over Media (3466–68) and Babylon (3468–70 A.M.), the last five (3470–75 A.M.) being alone, and over both Media and Persia, *i. e.*, after the death of Darius (3470 A.M.). His reign after the capture of Babylon (3468 A.M.) was exactly seven

THE PERSIAN KINGS.

SCHEME OF JUSTIFICATION.

		3295	A.M.	Dejoces	1	
		52				
		3347	"	"	53	
		3348	"	Phraortes	1	
		21				
		3369	"	"	22	
		3370	"	Cyaxares	1	150
		7				
(Nabopolassar)		3377	"	"	8	
3405, 3406		32				
		3409	"	"	40	
		3410	"	Astyages	1	
		34				
		3444	"	"	35	
70		3445	"	Darius	1	
30 Cyrus		21				
9 Cyrus	½	3466	23½	"	22	
	1	3467				
	2	3468	½	2 Darius		
	3	3469	1			
	4	3470	2			
	5	3471	3	7 Cyrus		5 Cyrus
	6	3472	4			
	7	3473	5			
	8	3474	6			
	½	3475	½	Cambyses		
		3476				
		etc.				

years and terminated with the nine (3468–75 A.M.). Ptolemy's count, therefore, amounts to this: 3445 + 21 + 9 = 3475; Cyrus dies. That of Herodotus is 3295, Dejoces, + 150 = 3445, when Cyrus joins Darius in his wars, after which he lives and rules thirty years: 3445 + 30 = 3475 A.M. Finally general history makes Cyrus to have been 40 years old when he became King of the Army, and to have lived thirty years thereafter or seventy years in all (3445 + 30 = 3475 A.M.; 3405 + 70 = 3475 A.M.).

We throw in these notes for the express purpose of showing that, no matter how the thirty years (3445–75 A.M.) are distributed among the confusing parallel lines in the several Kingdoms (Babylon, Persia, Media) they all eventually bring us to the same Chronological point for the death of Cyrus, and the accession of his son Cambyses, to wit: 3475 A.M. Camarina taken and destroyed by the Syracusans. Death of Stesichorus, æt. 79.

3446 A.M., 554–3 B.C. In the meanwhile Armenia revolted from Media, but was quickly brought into subjection by Cyrus, whose first military service in the new Medo–Persian arrangement won him great renown.

"LVII. Olympiad. Lagramus (Gr. Ladromos), Lacedæmonian, *Stadium*," 553 B.C. The 30th year after the "Ruin of the City," and thus the year referred to in II. (IV.) Esdras iii. 1, 29; it extends from 3446½ A.M. to 3447½ A.M. (see 3406 A.M. and 3416 A.M.).

3447 A.M., 552 B.C. During this year Cyrus and

Darius recruited their army and completed their preparations against the formidable coalition now arrayed against them. Death of Anaximander Milesius at beginning of LVII. 2 Olymp., aged 64.

3448 A.M., 552–1 B.C. The Medes and Persians now marched against Neriglissar who had secured Croesus and others for allies. The latter were totally defeated and routed. Croesus escaped, but Neriglissar was slain, and was succeeded by his son Laborosoarchod. He retreated to Babylon followed closely by Cyrus, who, however, failing to provoke him to battle, marched back to Media in order to prepare for a more thorough campaign; and in the course of events actually employed the next seven years (the first seven of Belshazzar's associated rule), in taking all the Chaldean strongholds they could.

Laborosoarchod, freed from Cyrus, now became odious to his own people, and was slain by conspirators in the ninth month of his reign and at the end of the year, all of which is assigned to his predecessor by Ptolemy. Thus there extended from the abdication of Nebuchadnezzar at the close of 3442 A.M., six years to the close of this year, to wit: Evil Merodach 2 + Neriglissar $3\frac{1}{4}$ + Laborosoarchod's $\frac{3}{4} = 6$.

3449 A.M., 550 B.C. Evil Merodach now recovers the throne of Babylon. He is called Nabonadius by Ptolemy; Nabonnebus by Berosus; Nabonidochus by Megasthenes; Labynites by Herodotus, and Naboandelus by Josephus, who identifies him with the Belshazzar of Daniel, in which we think he blunders, because but 6 of the years he assigned to Evil

Merodach had thus far expired.* It was in this 7th year that Nabonidus, whoever he was, refers to his son Belshazzar in an inscription fortunately recovered (Boscawen†), and we take it that the middle of this year, and inscription, mark the beginning of the first year of Belshazzar's *associate* rule‡ with his father (this, whether we regard Nabonidus and Evil Merodach as identical, or brothers, which is perhaps more probable!). Nabonidus' capital seems to have been at Shushan, in Elam, still under Babylonian control, and it was here that Belshazzar left him upon the recovery of Babylon, to which he transferred the seat of his own subordinate government. In the language frequently used by Scripture he is called the son of Nebuchadnezzar, being really his grandson, *i. e.*, the son of Evil Merodach by Nitocris. In him was fulfilled Jeremiah's Prophecy (chap. xxvii. 7) that the Eastern nations should serve Nebuchadnezzar, his son, and his son's son only; for he was the last of his race. Being indolent and wicked, Nabonidus seems to have reigned actively at Babylon but a short term, 7 years, and then to have left the chief administration to his mother (Amytis, wife of Nebuchadnezzar) who held it for the 12 following years. Daniel, in his 69th year, now has an important vision

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* Unless these 6 are to be taken as antecedent to the 18 or 19 after the restoration.

† In "Babylonian and Oriental Record," Vol. II., pages 14–18. See also "Daniel, his Life and Times," Dean, page 90, etc.

‡ Belshazzar: $3449\frac{1}{2}$ to $3468\frac{1}{2}$=total=19; $3465\frac{1}{2}$ to $3468\frac{1}{2}$=3=sole. Death of Phalaris of Agrigentum.

(vii.; see Study No. Eight, pages 317–19), provided, as we opine, the years of Belshazzar are to be reckoned from the beginning of his associated rule. If not, this vision took place in 3466, *q. v.*

3450 A.M., 549 B.C. "LVIII. Olympiad. Diognetus, Crotonian, *Stadium.*" Erxiclides Archon. Delphic temple accidentally burnt. Second Tyranny by Pisistratus at Athens. Anaximenes fl.

3451 A.M., 548 B.C. Daniel 70 years old; and, with the passover season, Belshazzar's 3d year of joint rule with Nabonidus began; it ran to the middle of the next year, *i. e.*, with the Sacred Calendar, hence early in 3452 A.M. Pisistratus exiled a second time. Anaximander fl.; age 64.

3452 A.M., 547 B.C., and therefore still in the 3d year of Belshazzar. Daniel's vision of the 2300 years occurred (viii. 1–27). Gabriel sent to interpret it, but nevertheless its interpretation was shut up, for it is recorded that "none understood it," *i. e.*, it was to wait "many days," even 90 years ($\frac{1}{4}$ of 360), for its earliest assignable beginning upon Solar time ($3542\frac{1}{2}$ A.M., *q.v.*), and for at least 120–5 more before its years (2300 Lunar = 2230 Solar) could possibly begin to reveal or unfold themselves upon the Lunar scale, *i.e.*, if their beginning is to be dated as late as possible, to wit: from some important year in the reign of "the first king," even Alexander the Great, referred to in the vision (viii. 21). Take, for instance, $3542\frac{1}{2}$ $+ 120 = 3662\frac{1}{2}$, to which $+ 2230 = 5892\frac{1}{2} = 1894\frac{1}{4}$ A.D. (or, as in Study No. Six, page 71, *q.v.*). This is mere judgment, and marks this current year an early

"date of opportunity," so to speak — the facts themselves will speak when God's "set" time arrives.

In this year Belshazzar, following the footsteps of Nabonidus, gave to his mother, Nitocris, full control of his own part of the empire; and she, wisely afraid of the genius of Cyrus, began to fortify Babylon so well that, as Herodotus relates, it could only have been taken by surprise. She ruled with Belshazzar nearly 17 years, *i. e.*, from the beginning of 3452 A.M. to the middle of 3468 A.M.

Sixteen years later, *i.e.*, in 3468 A.M. (Dan. ix. 21). Daniel, referring to this year (3452 A.M.) 3d of Belshazzar, in which he first encountered the man Gabriel, calls it "the beginning." It is therefore of importance to study its significance as a beginning of calculation, hence:—

3452 + 2445 (*i.e.*, 2520 lunar years) = $5897\frac{1}{2}$ = $1899\frac{1}{4}$ A.D.

3452 + 16 = 3468, *q.v.*; + 90 = 3558 A.M., *q.v.*

3452 + 90 = 3542, *q.v.*; + 16 = 3558 A.M., *q.v.*

In the first place, the vision occurred "at Shushan in the Palace, which is in the province of Elam" (Dan. viii. 2). Daniel was thus at the Court of Nabonidus, and, in his now merely nominal administration of the affairs of the Empire, need not have come into personal contact with Belshazzar, whose actual seat of government was far away at Babylon. It was in this year, however, and soon after the vision, that the conspiracy of Abradates, then the Viceroy of Shushan, was laid. Three years later he revolted to Cyrus, and Elam recovered its ancient liberty as had been predicted (Jer. xlix. 39); and so it

came to pass that the Elamites were in a position to join the Medes in the Siege of Babylon, as had also been foretold (Isa. xxi. 2), and as they did.

NOTES.—3452 A.M. = 3rd of Belshazzar, + 16 = 3468 A.M., 1st of Cyrus; + 90 = 3558 A.M., when Nehemiah settles the affairs of Jerusalem and returns to Artaxerxes.

3452 A.M. = 3rd of Belshazzar; + 90 = 3542 A.M. Ezra appears on the stage; + 16 = 3558 A.M., *i. e.*, Nehemiah, as above (90 being $\frac{1}{4}$ of 360).

3452 A.M. + 90 = 3542 A.M., Ezra + 2300 = 5842 = 1844 A.D.

70	50	3542 A.M. + 50 = 3592 A.M. + 2300 = 5892 = 1894 A.D.?
		3592* A.M. + 20 = 3612 A.M. + 2230 = 5842 = 1844 A.D.
	20	3612 A.M. + 50 = 3662 A.M. + 2230 = 5892 = 1894 A.D.?

3416.86 A.M. Destruction of Jerusalem by Nebuchadnezzar. Add one eclipse cycle, 651 years = 4067.863, Destruction of Jerusalem by Titus; deduct 6.75 years (= 7 lunar years, *i. e.*, 1 week) = 4061.11 A.M. Deduct 418.56 (= 62 weeks, or 434 lunar years) = 3642.54 A.M., Joshua slain by Johanan. Deduct 7 lunar weeks = 47.25 solar years (49 lunar) to reach 3595.29 A.M., death of Nehemiah, 15th of Darius Nothus; Daniel ix. begins on lunar time, to reach Titus in $69\frac{1}{2}$ weeks, thus, $3595\frac{1}{4}$ + 472 is $4067\frac{1}{4}$, and Titus starts from Alexandria against Jerusalem. In other words, 472 Solar years are $486\frac{1}{2}$ Lunar, or $69\frac{1}{2}$ weeks, and finds the Covenant "broken." Thales

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* Foundation of Temple of Gerezim (see Our Race News-Leaflets, XI., XII., 1894). † Nearly.

the phil. still living, LVIII. 3 Olymp. Hipponax of Ephesus, fl.

3453 A.M., 546 B.C.

3454 A.M., 545 B.C. "LIX. Olympiad. Archilochus, Corcyrean, *Stadium.*" Pherecydes of Syros, fl.; æt. 56. Bias of Priene still living. Messalia re-founded. Theognis of Megara, poet, fl.

3455 A.M., 544 B.C. Nabonidus, alarmed by the successes of Cyrus, traveled from Shushan with much treasure to Sardis, the capital of Lydia, where he hired a numerous army of Egyptians, Greeks and Thracians, and appointed Crœsus the Commander-in-chief. In the meantime, Abradates, the Elamite, revolted to Cyrus, into whose hands the capital, Shushan, and the Royal palace of Nabonidus then fell. Whereupon Nabonidus sent Crœsus to invade Media, and himself made all haste to the province of Babylon, whither Daniel also repaired, and where, though many years later, we next meet him.

3456 A.M., 543 B.C. Early in the year Crœsus crossed the river Halys and invaded Cappadocia, where his great army was defeated by Cyrus. He thereupon returned to Sardis closely followed by the Persian conqueror, who again defeated him and finally captured him in Sardis after a siege of fourteen days. (Here endeth the 675 years of the Lydian Empire; to wit: It began with Agron, the son of Alcæus, the son of Hercules, whose first year throughout was 2782 A.M. Now from this Agron there extend according to Herodotus, 505 years to Gyges, who reigned 38 years; to Ardysus II., who reigned 4

years; to Sadyattes who reigned 12 years; to Halyattes II., who reigned 57 years; to Crœsus, who reigned 14 years. Total, 505 + 170 = 675 years. Cyrus condemned Crœsus to death, but reprieved him on his funeral pyre, made him his intimate friend and counsellor, and recommended him in the capacity of chief advisor to his son Cambyses). Cyrus now commenced a twelve-year campaign against all the nations of the East, reducing them to obedience from the Egean Sea to the Euphrates, and from Upper Asia to Syria and Arabia, but he left the siege of Babylon, the famous capital, for his final effort (3456 + 12 = 3468 A.M., *q. v.*).

3457 A.M., 543–2 B.C.

3458 A.M., 541 B.C. "LX. Olympiad. Apellæus, Elian, *Stadium*."

3459 A.M., 540 B.C.

3460 A.M., 540–39 B.C. The 18th and last year of Evil Merodach, according to the reckoning of Josephus, and the 11–12th year of Belshazzar's associate reign; but only the 12th year of Nabonidus dating from the death of Laborosochardus (3448 A.M.). Pythagoras fl., 539–510. *From the writings of Pythagoras St Paul quotes as follows:* "Let not the sun go down upon your wrath" (Ephes. iv. 26). Phoceans settle in Gaul.

3461 A.M., 538 B.C. Xenophanes of Colophon, poet, fl. Third Tyranny of Pisistratus at Athens.

3462 A.M., 537 B.C. "LXI. Olympiad. Agatharcus, Corcyrean, *Stadium*."

3463 A.M., 536 B.C. Thespis first exhibits tragedy at

Athens (according to the Arundelian marbles (536 B.C. = LXI. Olymp.). These valuable chronicles on Parian marble were brought to England (1627 A.D.) from Smyrna. They are now deposited, much damaged by the civil war (1641–50), in Oxford University; their record extends from 1582 B.C. (96 years before the Exodus) down to 354 B.C., and agree with the Olympiads as dated from 777 B.C., as shown in this instance, the common date for Thespis being 535 B.C., *i. e.*, 1 year too far down because of dating Olympia at 776 B.C. instead of 777!

We have now reached a date at which a Chronological punctuation, and that a very decisive one, may, and should be, made. As the Head joins the Body at the neck, which may be regarded as belonging to either, but which while to both more logically pertains to the latter, so the *times* of the Babylonian Empire merge into those of the Medo-Persian through a Chronological splice of several years, each one of which has been thought to be the prominent one by different groups of students.

As for ourselves, we find them all to be important, and for the sake of orderly progression shall set forth their several prominent facts in regular sequence. But, in order to preserve the distinction we have found to be essential, we shall reserve their consideration for the next Study. Our general object is to separate the four phases of gentile rule into absolutely independent chapters, and, although this results in a short one for the Babylonian Era, we are confident

that the value of the division will be fully apparent when we are done.

In Study No. Twelve we shall take up the Medo-Persian Empire at its very earliest date as the successor of the Babylonian, and follow it down to a point corresponding to the one at which we pause in this; but as its duration is as 201 to 91 our readers may expect that chapter to be proportionately longer.

History, as popularly presented heretofore, has generally been coördinated upon one or the other of two schemes, both of which are equally faulty extremes. For instance, school histories consist of little more than a mere burden of dates, devoid of that philosophy of connection which serves to fix its orderly sequence in the mind, while the more scholarly and finished efforts have not only been beyond the people's grasp, but have been disquisitions so devoid of any accurate articulation that those who have consulted them with higher aims have derived but little satisfaction for their pains. So little has the interest of the average reader been consulted that both phases of this most essential branch of education have lost the prominence that they deserved, and Chronology, in particular, which is a fundamental *sine qua non* of any accurate code of History, has fallen into positive disfavor. We have therefore taken the middle ground, and in adopting the brief but natural Log-book style are confident that we shall win for it the interest of those who will re-peruse the Study with us.

The method has the peculiar advantage of furnishing its own index, and this without entailing on the

student any apparent effort to memorize that which he cannot escape. And this is of particular value to the student of Prophecy, in that it enables him to verify the conclusions of fulfillment by a mere turning forward or backward along the lines shown by the references. Besides all this it affords an unbroken sequence of years along which he can do original work independent of his predecessors and to the further edification of his fellow students. We are confident that the system here begun needs no special argument of recommendation. The time has now fully come to verify Prophecy as such, or to dismiss it from the range of human concern in the future. As stated at the opening of the present Study, it must square itself at the bar of History or fall short of its own standard, and every Christian should be exercised that the case should be presented for trial in its most perfect form.

In the present section of our work we are pursuing a plan which is entirely novel, but one which should commend itself to all who are concerned as to the growing necessity of establishing the integrity of the History of Our Race, and the truth of Moses and the Prophets. The general trend of modern thought and criticism is to discredit the ancestral conception as to the sacred writings, and, when stripped of all its subtleties, would make of even the Mosaic Scriptures a mere Post-Exilic collection, and of the data between Moses and the Captivity nothing more authentic than a general formulation of traditional material by Ezra, or some other Scribe.

Now, that Moses was inspired to formulate and edit the Patriarchal records down to his own era, and to leave the Pentateuch essentially as we have received it, is our own position; and our contention is that its own Chronology is the all-sufficient seal of its integrity. And we further contend that the Chronology of the intermediate eras, those of the Judges and Kings, give equal evidence of contemporaneous record all along the line. Those who have followed us in previous Studies will have perceived, also, that the smooth sequence of the events recorded, although often related by most complex time references, effectually precludes the possibility of any codification later than their actual occurrence. The Greeks kept time by their Olympiads, the Romans by the years of the City and later by their Consular Lists, and they were perpetually contemporary! Why on earth should a school purporting to be Christian affect the spirit of hyper-criticism in the Hebrew premises alone, and invidiate against records whose very strength lies in the fact that they have never been lost?

"An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. . . . And ye shall know that I am the Lord. Thus saith the Lord God; An evil, an only evil, behold is come. An end is come, the end is come: it watcheth for thee; behold, it is come."

Ezek. vii. 2–6.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

Series III. MARCH, 1894. No. 11.

EDITORIALS.

"Better late than never."

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As "patience is a virtue," we bear evidence that some of Our Race have it in excellence.

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We owe you all much more than we can pay, even in short letters, and withal we owe Time more!

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Time is worth more than money now, and to occupy it well is a serious question. But it is odd, in such hurrying last moments! to be forced to spend Time in studying Time itself.

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* *

Our correspondence shows that the widespread tribulation settling down upon human affairs has had little respect of persons. Why should it have? Several of our little circle have gone to rest since our last issue; several have been burned out; not a few have lost all but a cruet of oil. May a prophet come to dwell with them until it rains in Israel!

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As for ourselves we have likewise felt the current stringency. Sometime ago a "Christian" contem-

porary editor, exercised at our work, which seemed not to accord with his own punctuation of the "times and seasons," registered for our benefit the adjuration "Let seven times pass over him!" We are thankful to know that they have almost passed over the Gentiles! Hence, as there is a good time coming, and perhaps seven times eleven times thirteen years of it, we hope to know something more about the Chronology of Our Race long before it has run its course; yea, even before it begins, for we refer to the Millennium!

* * *

In the meanwhile we are not doing so well as we could wish in view of the work in hand. The income to support this effort has actually shrunk six sevenths as compared with what came in to our assistance a year ago! That is, in all directions we are now doing nearly seven times as much work on one seventh of the return from all sources, as came to us in January 1893. Were it so that we could report seven times as much income we should also score against it a seven fold addition to the outlay, to the benefit of all concerned! For, in that we have more than we can do unaided, we should have sought aid from others skilled for the task, and ready enough to assist were there bread enough in it on which to subsist!

* * *

These books contain the results of solitary study; they cannot, of course, be expected to embody more than the latest phase of one man's judgment upon the matters at issue. In all points essential to the consecutive scheme, they cover what is considered to be

their own verification. When, however, a later volume gives some different data than an earlier one, or a new date, it is for cause, to wit: new light, correspondence, the discovery of inaccuracy, etc. Reasons are sometimes given, at others, not. In general, they should be self evident; we refer chiefly to our chronological data, which is now so essential, in order to effect such a re-coördination of history as shall be commensurable to the great truth revealed to us.

*
* *

The Truth of Our Identity with Israel of the Ten Tribes, is the Rock foundation upon which we stand. To have perceived this, with all that it implies, is, as it were, to have had a special revelation from God Himself, in which all of us have individually shared, and each of us in due time. Flesh and blood doth not reveal such truth, but Our Father, only, who is in heaven. So that all who share this light, have, quite as much as we, received the willingness to accept, the spirit to perceive, and then the Light itself. To have been granted this much only, is to have been placed upon a firm foundation, whereby we know that our Hope is settled on a continent whose Substance is a Hebrew Fact!

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* *

To ignore its Chronology is to beg the whole question of Biblical Veracity. The facts recorded purport to be historical, and to be arranged in accurate sequence; are they so? or are they not? We believe that they are, and whatever is to be the outcome of our own efforts to harmonize the array, the

problem must now be pressed, and prosecuted to its legitimate conclusion!

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* *

There are some, however, who would leave the matter all untouched for fear of — what? That it is dangerous? That the Bible makes secular statements that are not warranted? or cannot be substantiated! We ourselves do not fear this outcome, but were there any such danger it were well to know the worst at once! For surely one must place little if any confidence in its *sacred* promises if its merely earthly data are erroneous?

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* *

Now, the ideal of the Chronologist is to locate all dated events upon a single systematic Scale. This task involves the emplacement of events in a line of years, in a calendar of months, and the determination of the week day wherever possible. We have not the slightest doubt but that this will have been accomplished in due time to the satisfaction of all concerned. Familiarity with the results already arrived at by our predecessors is of itself an incentive to proceed, and a guarantee of final success. When one eliminates from their works the special results of whatever pet scheme they may have forced to an undue extreme, their general testimony is remarkably unanimous. Adam's Race is not yet 6000 years old, and Conservative Historians have never committed themselves to the vain conjectures of those who would splice a broken link here and there, and along some single strand, with a mile or so of chain! Egyptology

is well enough, but we would the Egyptologists had some of the wisdom that even Moses found worth taking from the Egyptians.

*
* *

God is not slack to perform his promises; it is Our Race that is slack to believe in them; and therefore it is rather the more reasonable to believe, that, foreseeing this, the times were set thereto, and yet so set, that when their hurrying culminations should begin to crowd upon the zenith of human affairs, they should time with the awakening of at least a chosen few.

*
* *

The whole Race is called, but few are chosen, for there devolves upon those elected a task that doth not yet appear, in that their mission is Millennial. There are manifestly two Israels — the Spiritual, and the Natural. We believe that the members of each are of the literal seed of Israel. This, however, does not preclude there being some yet found who are speaking other languages than English, and thinking to themselves, most of them, that they are by no means of Israel because of this peculiarity. We were all Germans, Teutonic, once — on the overland route with our ancestors! What if some, lingering longer than the rest along the Dans and Dons of Europe, became so Germanized, as it were, as to lose all apparent identity! They are none the less brethren, by coming later than our own ancestors into Saxon lands as immigrants. In other words, it seems to us most likely that the bulk of immigrants to Anglo-Saxon heritages are drawn thither by some trace of

consanguinity left long ago in ancestors who stayed behind the rest; and, that their very presence here, for instance, is significant of kinship with us. Amalgamation will certainly fetch it to pass in *their* descendants, but none the less more ancient crossings of the lines and tribes seems to have worked out their election to seek fortune in the West.

*
* *

Yet, of course, there are strangers among us, both for our good and their own! We are but witnesses as yet, and blind at that! What an awakening it will be for all concerned when the veil is drawn aside, and "Israel" stands revealed, not only to herself but before them! And what a loss it is, even at this present time, to those who, loving God's Word, and earnestly desiring the manifestation of His Kingdom among men, yet see it only through a very imminent cataclysm which is to sweep away all traces of simple human life, such as we know it, in order to raise a very small remnant out of it, while it leaves the bulk of humanity in the lost estate! There is none of the philosophy of the restitution of all things in such a faith, and it falls short of comprehending any one of the Prophets! The whole theme, from Moses unto Him who was "like unto him," is Restitution, in due order, but none the less of all things, and this alone, can be defined as the desire of all nations, and of Him who is desired!

*
* *

But the birth is progressive, and orderly, an elect body joined to the head, and a great multitude attendant on their footsteps! During the Times of

the Gentiles, which we have now begun to consider, section by section, the whole Human Race has been variously schooled, and particularly we, of Abram's stock and lineage, among the rest. But to what end? God knoweth, and hath revealed it unto all — in parables, 'tis true, but even parables are patent unto those to whom it is given to discern them. And some also see deeply even into the types, not merely in their Highest reference as unto Christ, but unto all who are Christ's out of this age, and thus looking unto yet another *human* one beyond! Could but the average Adventist see beyond the few texts that circumscribe his thought (and load his armory with special argument) out into the broader prophetic fields, what different sunlight might he merge into, and must he when at last he shall be forced to do so!

* * *

We entered upon these Studies through Captivity to the matter of Our Identity. It appeared to us as the very Romance of History, and out of it sprang the Philosophy thereof, and the Hope of its Renewal. The necessity of a system of Chronology was next apparent, and as the matter concerned Our Race primarily, it was but natural that we sought the line of time in our own annals. At last we have reached a stage where the records of Our Race are closely tangent to the times of the surrounding Gentiles among whom we have been wandering so long. To effect that conjunction with due regard to all the lines concerned has thus become the prominent end in view, and *if we shall have squared but the years together*

(to say nothing of the months and days which predecessors have deemed hopeless), by bonds and measures interlaced, and by the verification of a multiplicity of confusing cross references, we shall have realized a task of no small stature!

*
* *

But what, as it is posed to us, if it turns out that our more minute analysis of Time shall snap with the strain thus put upon it, what then? Why, even then, we shall be better off than any who have struggled at this problem, nor will the work be vain. The vertebral column of the years will not fail unless the Olympiads come down; nor they, unless the Julian Period collapses; nor these, unless the Metonic Cycle, and the Indictions, and the Modern Solar Cycle are at fault. By the reversing of these alone from the Modern Ephemeris of this very year, we have traced our way unerringly back to 777 B.C., and woven all Grecian, Roman, Babylonian, Persian and Egyptian histories, into a seamless garment—well past the Cross, at the foot of which the Soldiers of the Legions cast lots for that garment which was woven without seams.

*
* *

But from reasons entirely independent of the Hebrew calendar, we have determined the day of the Saviour's Resurrection to have been March 20th, 29 A.D., which, that year, was Sunday, the 17th of Nisan. Now, the entire Hebrew calendar thence results, and at that point; therefore, we are independent; and what, after all, care we for any other date, since the study of them all has been chiefly to deter-

mine that. But one thing is sure, whatever calendar shall supplant that of Professor Dimbleby must do as good work as his, and move, without Sabbatic lapse, through all the recorded dates of the Scriptures!

***

It is one thing to tear down, but quite another to build up! and we are free to say that we, ourselves, will help to build in any building that bids fair to stand, and out of the wreck of this one, if it falls, we opine we shall still be able to save some straw for better bricks! But all this is idle. We are now on firm and solid ground, the Harmonized Scale of Time is a closely riveted bridge of Years. By virtue of the Julian Period, we can go back to its very beginning, aye, and, *theoretically*, back beyond Creation itself, in the familiar terms of our own current days, and weeks, and Solar months. We can go back by lunations and eclipses, whether recorded or not, and by history. In the mouth of so many witnesses we have no concern at all as to our case as a whole, and are satisfied that the more it is shaken the closer will its fittings unite. That is just what we, ourselves, are at: shaking it, with a view to pulling out whatsoever rattles!

***

But is it essential that History, to fit the criterion of modern belief, must have been found upon the sunburned bricks of Babylon, or gathered from between the mummy cloths of Egypt? The very proposition conveys its own absurdity when thus presented!

And look at it in another light. Let us suppose,

for sake of argument, that Israel was no different in her origin and destiny from other peoples of the past and that her own records had been wholly lost, but, that to-day some delver 'neath the walls of Zion should discover the complete books of the Judges, the Kings, and the Chronicles, and that further explorations should result in the unearthing of all the historical books of the Bible. Why, the renown of it would take the very world by storm! and yet, because God's Providence has prevented them from suffering any phase of the fate that has befallen the contemporary secular records of other nations, they are, forsooth to be discredited! The very conservatism of the Wandering Jew to this day gives this whole theory the lie; for it tallies to the letter with the Law and the Testament that they honor.

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Now the best test of a chronicle is to try it at the bar of its own internal consistency. Wherein at this do the Hebrew Chronicles fall short? And next, wherever it has pretended tangencies with the contemporary chronicles of outlying nations, to measure it thereby, giving to each at least an equal unit of credibility until the case is proved or disproved. And we are now fully embarked upon this particular investigation, for in beginning the task of coördinating the records of the "seven" most important "Times" of Human History, we have at least succeeded in locating ourselves upon the Harmonized Scale of Time so intimately that it is manifest we can only escape the dilemma of final confusion by

being able to make all the subsequent work tally and the grand total come out even!

And what we have begun, we hope with God's help to finish, nor is it to be by any means a mere trial balance! The whole work is already practically done in manuscript, and it *balances!* But that all four of its grand chapters had to be completed before any one of them could be safely put to press will naturally account for the delay in issuing this particular Study of the Babylonian Era.

In the manuscript form each year has had its separate page or group of pages, and the frequent necessity of cross-references and careful verification has of course necessitated the retention of the entire scheme until the whole was rounded into a harmonious Fact. We hope, however, that the work of getting out the remaining Studies will now progress without any undue delay, and are glad to announce that Study No. Twelve is already in the hands of the printer.

*
* *

We take it for granted that most of our subscribers have already received the small Mid-Summer Extras, issued in 1891, '92 and '93; we still regard them as particularly suitable for distribution, and have a limited number left which we will gladly dispose of for five cents each.

*
* *

We desire to notify all concerned that we have been fortunate enough to secure the entire remnant of Anglo-Saxon Identity-Literature, carried by James

Huggins, Esq. (lately deceased, and formerly of 372 Pearl Street, New York City), and that we shall be happy to receive their patronage and assistance in dispensing this line of Truth. The stock consists chiefly of copies of Edward Hine's several pamphlets; of two excellent brochures by Dr. Poole, entitled "Anglo-Israel," and "50 Reasons;" of a few copies of "Nine Lectures," and of "Wonderful Facts;" of a goodly number of copies of "Manasseh," by Dr. Wild; and a miscellaneous assortment of collateral literature. The reader is referred to our general Inventory of Stock at present on hand (printed elsewhere in this Study), for further information.

*
* *

We wish to call attention to the advertisement of the Our Race News-Leaflet, found at the close of this Study. Its publication came about as follows: Up to Sept. 1893, we occasionally found time, or cause, to give to the press a fugitive article upon some topic of current importance. This led many of our correspondents to send us small deposits, with the request to forward copies of all such articles to their addresses. The whole matter was turned over to a reliable newspaper, and in August and September, was pursued upon that basis. But it soon became apparent that articles which we considered important, were of little interest to the general public, and that the exigencies of daily journalism crowded out many which had otherwise been acceptable. The News-Leaflet was, therefore, resolved upon, and although it has involved us in no little extra work, and present

expense, from lack of adequate support, we are, upon the whole, well satisfied with the response.

*
* *

In this News-Leaflet, which, in reality, is intended to be but little more than a general monthly epistle, we are touching upon topics of collateral interest to those which constitute the burthen of the regular Our Race Series, and we are confident that as the support increases, we can expand its scope to the mutual advantage of all concerned. We shall give to it, rather than to the Press, such fugitive articles as the "times and seasons" suggest, and shall use it as a medium for answering the more important and urgent Queries which crowd our mails. There is no end of material from which to draw, and we only need the pecuniary encouragement of all who can afford the subscription, $1.00 for each set of 13 numbers, to go ahead with confidence. And in this connection, we ask our friends to send us such Notes, and Queries, as their parallel reading or quandaries may suggest.

*
* *

In respect to the shortness of the News-Leaflet (16 pages), we would say that this is more in appearance than in fact. It is printed in *solid* 8-point type, in order to get as much as possible in a small compass. Sixteen pages in this "composition" contain some 7,500 words, which would make just about $\frac{1}{3}$ more (24 in all) if leaded out and "composed" into the 10-point type which constitutes the body of the text before your eyes. *We should have a thousand subscribers for the News-Leaflet, and call for them at once*, in order

that we may expand it yet the more, both in size and scope, for with due support, we are confident it can be made an ideal organ of "the *Highest* Criticism," and that our own constituency, small though it be, of earnest Bible Students, have the power to realize this end.

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* *

Thus far, the work has been an up-hill task, but we are very thankful to have been enabled to realize our hope and intention of seeing at least one Set of Leaflets approach completion. So, when its "Baker's dozen" is full, please be sure and renew your support, for until we secure 1000 subscribers, the effort, as conceived and carried on, cannot be made to clear expenses. The subscriptions of friends who originally sent $1.00 for the *Register* articles, and which in process of time were transferred to the News-Leaflet, have already run out—with the March issue (No. VIII.). Please renew at once; 25 cents will finish the current "set," and $1.25 will finish this remnant, and also cover the second set of News-Leaflets. We really need help in this work, as we have not more than 200 *bona fide* names on the News-Leaflet subscription list.

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* *

Please address all *business communications* to the Our Race Publishing Company, New Haven, Conn., and make out all checks and money orders to them. *Personal letters* to the Editor of Our Race, will reach him at the same address, Box 1333. Replies to cash orders for books are generally considered as conveyed

by the books themselves, but where such books are not in stock (of course we carry but few, and those chiefly imports), the remittance is credited, and the order put in process of fulfillment at the earliest possible date! There are unavoidable delays incurred in making imports, for which our friends must give us full credit against their own stock of patience; for many of these books our agent has to canvass London! There is little or no reward to this phase of our labor. It was chiefly undertaken for the purpose of putting our constituents in the way of becoming familiar with the Identity library. We remember with what eagerness, when this topic first became known to us, we, ourselves, devoured everything that bore upon it, and as it was out of just such a collection that the gist of Studies Nos. One, Three, Four and Five were finally evolved, we do not hesitate to recommend the whole list to such as can afford to procure it. Whenever desired, we, ourselves, will undertake to select from the stock, or list, the best assortment the remittance permits. For those of limited means, for such as have none of this collateral literature, and for those who chiefly desire matter for distribution, we think it will always be best to leave the selection to us; of course, specifying such books as you already possess or do not want, and in general, mentioning such topics as you particularly desire to have covered.

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"Come over into Macedonia, and help us." (Acts xvi. 9).

RENEW THY SEARCH, AND SEE!

Query: "You date the 69 weeks from the 20th of Artaxerxes reign. I think you are right in this. Have read Cyrus' Edict carefully, as you enjoined, and find nothing in reference to rebuilding the city and its walls. Cyrus only began the work of rebuilding the Temple, but what puzzled me and led me to fix upon the Edict of Cyrus for the beginning of the 69 weeks, was the two texts in Isaiah, chapters xliv. 28, xlv. 13. It may be that Cyrus' name is used here in its representative and dynastic sense. An explanation of these texts by you in some future volume, would relieve me, at least, from some perplexity, and perhaps others would be similarly benefited.

"You write the 62 weeks *literal!* This again perplexes me; why on the literal scale, and the other period on the symbolic scale? These periods of weeks are so closely connected that finding one on the scale of a day for a year (lunar) by actual fulfillment, we would expect to find the others similarly scaled. You cover the period of our Lord's ministry by the 62 weeks literal, but it seems fair to infer from several passages in John's biography that he attended four passovers at Jerusalem.

"Am I wrong in thinking with nearly all expositors, Dimbleby not excepted, that our Lord's ministry extended over a period of 3½ years? Two passovers may fall in the period of 62 literal weeks, and if it can be shown by fair criticism that Jesus attended

but two passovers at Jerusalem during his ministry, instead of four, as commonly believed, then, possibly, the 62 weeks may apply literally at this point in history. But I am both willing and anxious to hear your reasons on this point."—J. L. WINCE.

Reply: My idea of Gabriel's prophecy to Daniel is this: It is a letter Y, a beautiful exemplification of the famous "Samian Way!" He gave Daniel two distinct lines of time, and one of them a *double* line, by means of which "his people" might be able to anticipate and identify the Prince. The one was a long one, Seventy Shabua, to be measured on the Sabbatic Scale (but not *then*, *i. e.*, at the time of the Vision, yet recommenced; for they were just out of the 70-year Captivity, and the first 50 years of Recovery, dating from the Temple, had to lead up to the first Jubilee before a count thereon could begin. Thus, 3486 A.M. + 50 = 3536 A.M., which was the first Sabbatic Jubilee after the Exile, and thereat the 70 weeks begin). However, to return to the prophecy. Gabriel then gives Daniel a second, and this a double line, and an explicit one. It was to be 7 + 62 weeks long = 69 weeks, thus shorter than 70 even if it were on the same scale! But it had to begin at a peculiar event, the building of the wall, or rather, its consummation (*Motsa*, as already explained!) Now, it *had* to be shorter, and begin later, because both lines terminate at the manifestation and identification of the Prince, his "anointing." Daniel's people were thus instructed to note the beginning of the Shabua, or weeks, dating from the first Jubilee, then to count

seventy and look for Messias. But, lest they should commence too early, *i. e.*, at the beginning of the count of the 50 that led up to the first unit mark on the Scale, Gabriel specified that another 69 should be measured from the consummation of the Commandment as to the Walls. Now, I do not doubt that many Jews of Zerubbabel's day actually counted from the Edict of Cyrus itself, 70 literal weeks, and were disappointed; that still others measured from the 4th year of Darius Hystaspes (3486 A.M.) and were still fifty years ahead of time, of even the true beginning of the count.

The second line was double (Solar and Lunar), Solar from the Edict to Ezra, 3543* + 483 = 4026 A.M.; and Lunar from the consummation of the Wall, by Nehemiah, on the 25th day of the 12th month of 3557 A.M.; thus, 3558† + 468 = 4026 A.M., to the same point. So far, the prophecy resolves itself into a letter V with three several beginnings, all pointing down separate scales, to wit: Sabbatic, and both Solar and Lunar, to the promised Seed! Nothing, *now*, can be plainer than this; nothing can be made mathematically more explicit; nothing bind the facts of Sacred and

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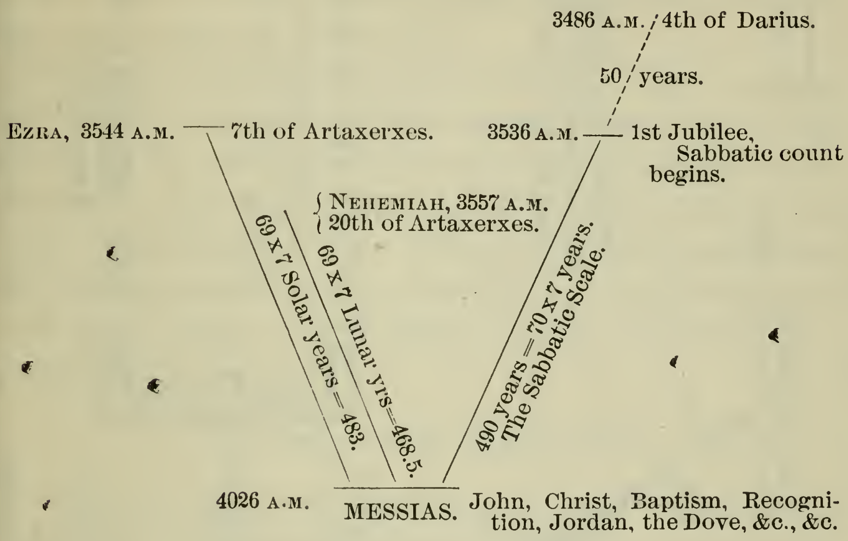
* Or 3544 inclusive + 482 = 4026 A.M. The apparent confusion here, arises merely from the difficulty of making the "overlap" appear upon a single simple line.

† Measure is strictly made from the *end* of 3557 A.M., *i. e.*, its 12th Civil month, 25th day thereof. As we are dealing with whole years, 3558 inclusive, is practically the first, a small overlap neglected. The Facts, as to be set forth (D. V.) in Study No. 12, will explain all this.

Secular History more firmly together in the bonds of the *true* Chronology! Let us look at the matter in its V shape. It stands thus:



Now the foregoing part of the prophecy necessarily dealt with long times and large units. But the Prince, once identified and known, the next question was: How long shall he rule, continue, minister? Well, of course he was a Man, this Prince, of the seed of woman, and we can no longer look backward, but onward, and of course in short human units.* It is a human life into which we must now measure, 62 weeks can no longer mean of "years."

The way to prove is to test!

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* It is impertinent to the matter at issue to plead that this view of this condition is a positive inversion of the current idea. We are dealing with Facts, and History fits the facts!

"WHEREFORE RED IN THINE APPAREL?"—Isa. lxiii. 2.

A Prophet Like unto Moses.—Isaiah lxiii. 1.
I. N. R. I. = H. V. H. J.

"A measure of wheat for a penny."
—Rev. vi. 6.

"For the day of Vengeance is in mine heart, and the *Year* of my redeemed is come."—Isa. lxiii. 4.

T A LITTLE WHILE AND he that shall come will come, and will not tarry."—Heb. x. 37; Hab. ii. 3.

ARE BOUGHT WITH A PRICE!"
—I. Cor. vi. 20.

Crucified Nisan 14th 4027 A.M., Thursday. March 17th, 29 A.D.
"This is Jesus of Nazareth, The King of the Jews."
Nisan 14th, 3789 A.M. Modern Jewish Count.

If thou art in need of further LIGHT, and *open to conviction*, I pray thee send me thine address, and let us reason together.

☞ C. A. L. TOTTEN,
Box 1333. New Haven, Conn.

Again, a period of 62 months is out of the question! for it too is entirely too long for the ministry; too full of void results! What then? Why, there is nothing left but to try at 62 literal weeks, and behold, at once, the facts begin to harmonize.

The three Synoptic Gospels answer "aye" in concert, and the apparent disagreement of the fourth Gospel is by no means insurmountable. We have found a stem to the V and behold, a Y results, and so the PLAN of the whole vision of the 70 weeks, punctuated by Sabbatic years, and of the 69 weeks of both Lunar and Solar years, and of the 62 weeks of literal days, stands forth revealed.

(*See diagram on opposite page.*)

Verily is this "the Samian wAY," and to have been led to discover it, only, would have been an unmerited reward which more than paid for all our labors.

Why, therefore, halt ye between two opinions? If the Commentators are right, follow them; if the Truth shall make you free, behold, thou art emancipated.

And furthermore, whatsoever else in the Commentaries shall be found to antagonize this solution of Gabriel's declaration, is to that degree erroneous, and whatsoever in their Harmony of the Gospels shall be found to be a "misfit" to its rigid requirements, is unfit for Faith.

We admit that there are a few apparent conflicts of texts, and that some of the details of recovery offer no little difficulty of adjustment; but this is neither here nor there, they will all yield to the Light

of the Seven Candle Sticks in due time, and it is well to get one thing clearly established before we turn to another.

Tot teneo calamæ, tributimque calo totiens.

*
* *

TO THE TEN TRIBES SCATTERED ABROAD!

As the Our Race Studies find their way to all parts of the World, and beget no little welcome correspondence from kinsmen of "Israel" scattered as witnesses among the Gentiles, we take this opportunity to request that in stamping their letters they ASSORT their postage stamps as much as possible, so that the collection in our Album may be fully variegated. All this is evidence of the dissemination of Truth, and is of no little value at the Centre. C. A. L. TOTTEN.

*
* *

A NEW SONG

"HE HATH PUT ^ IN MY MOUTH."

PSALM XL. 3.

Our Race has a double duty to perform. It involves mutual concessions from both "Jews" and "Christians."

As an agreement between "Israel" and "Judah" is therefore absolutely necessary, we must meet upon the only common foundation, which is "Moses and the Prophets."

Come then, and let us reason together as to Zion and the Return Thither!

"Thus saith the Lord God: I will yet for this be inquired of by the House of Israel, to do it for them; I will increase them with men like a flock. As the

holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord." (Ezek. xxxvi. 37, 38).

***

The Our Race movement so long as it is confined to "Israel" alone is but half begun. Is it not our duty to make more positive approaches towards "Judah"? We are confident it is. It seems to us that this scattered tribe is more open than ever to the reception of Gospel truth, through the medium of the Old Testament logically arrayed in evidence of our own Identity with the Ten Lost Tribes. We owe our own Great Peace to Judah; let us endeavor to pay the debt by sharing its emoluments more generously. Open their eyes to this Identity as fast as you can, you have probably failed more or less signally among the nominal Christians. Let them alone and turn awhile unto the Jews; we feel that we can guarantee the satisfaction of an intelligent discussion and familiarity with the Old Testament, with "Moses and the Prophets;" and it is a lamentable fact that the average Christian knows little or nothing about them! We should like for instance to see a copy of the following* Psalm put into the hands of every Jew on earth. Why not spread a few hundred yourself, or send us the means to do so.†

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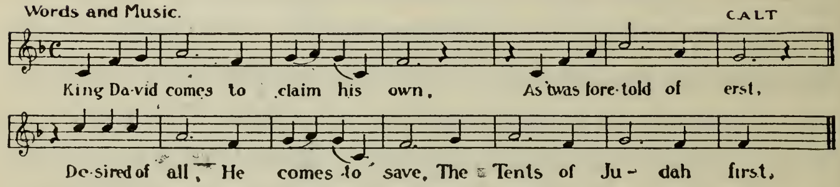
*See next page.

† It is our immediate intention to print a small Identity Tract expressly addressed to *Judah*; we hope to make it worth $1.00 per one hundred. Please send in an order for some of them, and undertake their distribution yourself.

KING DAVID COMES.

To the Chief Musician. A Psalm for the Days of Preparation. Rosh Chodesh, Nisan 1st, 5654 *A.M., Mod. Jewish, Saturday, April 7th,* 1894 *A.D.* 5892 *A.M.*

DEDICATED, WITH LOVE, TO JUDAH.



I

King David comes to claim his own,
  As 'twas foretold of erst; (*Zech. ix. 9.*)
Desired of all, He comes to save
  "The Tents of Judah first." (*Zech. xii. 7.*)

2

Then ho! unto the Scattered Tribe,
  Whose power the Lord hath spent, (*Dan. xii. 7.*)
Why art thou last to bring the King
  To Zion, and repent? (*2 Sam. xix. 11–15.*)

3

Go to the Law, and Testament,
  Renew thy Search, and See, (*John v.39.*)
His hands, His feet, His pierced side! [*xxii. 16.*)
  Aye, brethren, it was He! (*Zech. xii. 10; Psa.*

4

O Judah, thou, of all the Flock,
Art still without the Fold; (*Luke xv. 1–32.*)
Return unto Our Father's House,
Beloved, as of old! (*Gen. xlix. 8–12.*)

5

In "Israel's" name we bid thee come,
With us the King to greet; (*Hos. i. 11.*)
'Tis only thus that both may go,
And thus to go 'tis meet. (*Jer. iii. 12–19.*)

6

Then "Ephraim's" Anglo-Saxon Shaft,
From Judah's Bended Bow, (*Zech. ix. 13.*)
The Man of War shall loose at last,
And Zionwards 't will go! (*Zech. viii. 18–23.*)

7

On Acra's heights, Our Race renewed,
Shall then united be, (*Ezek. xxxvii. 15–28.*)
And, washed in cool Siloam's pool,
All men from sin be free! (*Psa. lxiv. 9–10.*)

A CARD.

Had we the means, we would willingly give a copy of these works to every human being, but while this current dispensation lasts, we are unfortunately forced to "sell the truth," (*Matt. xxv.* 1-3), *to those who know its present value.* (*Prov. xxiii;* 23)*!*

THE OUR RACE PUBLISHING CO.

MISCELLANEOUS.

INVENTORY OF BOOKS ON HAND.

The following list is printed to assist our friends in making intelligent orders for Collateral Reading. We cannot afford to burden ourselves with much of an assortment of imported books. Of those that are in quantity, orders may be safely made at any time, and such books should be procured as the first instalment. Of course, as the stock is limited, it is liable to be exhausted as to certain books at an early date, so order at once to avoid danger of personal delay. The order of the Inventory is the same as in our Catalogue (Mid-Summer Extra of 1893), which please refer to for full descriptions, and note following abbreviations: (O P)—Out of print, occasional copies only; (R)—Rare; (*)—Stock within easy reach; (C)—Coming; (!)—Valuable; (I)—Can be imported; (S)—Subscription matter.

		PRICE.
40	Impending Judgments, Kinnear, cloth,	$1.00
30	Behold the Bridegroom, Carter,	.25
7	Anglo-Israel, Howlett, cloth,	1.00
175	The Lost Tribes, McCartha, paper,	.60
*	Our Country, Strong, cloth,	.60
*	New Light from Old Eclipses, Page, cloth,	2.50
*	The Day of Crucifixion, Aldrich, cloth,	1.50
R 6	Earth's Annular System, Vail, cloth,	2.00
*	Emphatic Diaglott, Wilson, cloth,	5.00
300	Forty-seven Identifications, Hine,	.20
110	Flashes of Light, Hine,	.25
314	Oxford Wrong, Hine,	.20
429	Coming Glories, Hine,	.25
100	Anglo-Saxon Riddle, Hine,	.07
S 6	The Banner of Israel, Philo-Israel,	
20	Anglo-Israel Almanack, Philo-Israel,	.15
4	Geography of the Gates, Philo-Israel,	1.25
15	An Elementary Digest, Philo-Israel,	.15

		PRICE.
1	Are the English People, Philo-Israel,	$0.15
	Our Identity, Philo-Israel,	.15
12	Arguments in Proof, Philo-Israel,	.10
R	History of the House, Philo-Israel, paper, 25c.; cloth,	.50
2	Our Identity; What it is not,	.10
100	Philo-Israel's Leaflets, each,	.02
1	The British Constitution, Philo-Israel,	.12
400	Thoughts for the British Folks, Philo-Israel,	.02
8	A Resume, Philo-Israel,	.07
11	True, not False, Philo-Israel,	.07
8	Egypt's Place, Philo-Israel,	.07
S	The Messenger, Oxonian,	
700	Messenger Leaflets, Oxonian,	
4	Ephraim The Scot, Oxonian,	.15
C	Shiloh the Site, Oxonian,	.10
1	History, on Our Side, Oxonian,	.10
6	Ancestors of the Cymry, Oxonian,	.10
C	Israel's Wanderings, Oxonian,	1.20
C	Russia's Japhet, Oxonian,	1.50
OP	Watchmen of Ephraim, cloth,	7.00
R	Israelitish Origin, Wilson,	2.50
R	Mission of Elijah,	1.50
R	Title-Deeds, Wilson,	1.35
R 1	True Solution, Wilson,	.18
1	The Origin, Progress, Grant, cloth,	.75
3	A Summary, Grant,	.10
1	Israel in the New Testament, Grant,	.15
2	History of the House of Joseph, J. L. W.,	.20
12	Teutonic Theory, Sharp,	.12
1	Answer to the Eastern Question, A. E. I.,	.12
4	New Old Story, A. E. I.,	.15
3	A New Light, A. E. I.,	.10
5	Supremacy, Rush,	.10
14	Work, Rush,	.07
5	Four Thousand Years Old, Rush,	.07
1	Jewish Fraternity, Bassin,	.15
2	The Pivot Nation, Cox,	.07

		PRICE.
9	Present Day Problems, Cox,	$0.12
4	Bible Atlas,	.30
5	Britain in History, Rogers,	1.00
1	Coronation Stone, Rogers,	.50
1	Where is the First-born? Rogers,	.18
1	New Testament Truth, Taylor,	.12
3	Israel's World, Roe,	.10
I	Nineteen Centuries Ago, Mehl,	.75
11	Is not Queen Victoria, Hopton,	.10
I	Britain and Prophecy, Wright,	.10
12	Blessings and Curses, Phillips,	.10
I	Anglo-Israel Origin,	.10
1	Cardinal Proofs, Phillips,	.18
OP	Behold, He Cometh with Clouds, Ira,	.10
I	Reply to Objections, David,	.18
I	The Seed of Isaac, Granger,	1.20
R	The Israelites Found, Carpenter,	.75
OP	Great Britain's Rank, Adams,	.60
12	Are We Israelites? Saville,	.30
12	What Saith Scriptures? L. F.	.12
! R	England the Remnant, Glover,	2.25
OP	Israel's Chronological Chart, Walsh,	.18
I	The Evidence Afforded, Smith,	.07
! 7	Fifty Reasons Why, Poole,	.20
2	The British Nation Proved, Weldon,	.18
1	The Lost Ten Tribes. Wild,	1.00
I	Future of Israel, Wild,	.60
3	Talk for the Times, Wild. cloth,	1.00
500	Manasseh and the United States, Wild,	.10
! 1	Message to the Church, Titcomb,	.50
! 3	Israel; a Thesis, Hanan,	.50
I ! 10	Lost Israel Found, Hine, cloth,	1.20
I	"Cui Bono," Hine,	.18
12	Facts and Probabilities, Delta,	.07
4	British-Israel Truth, Hanan, paper, 50c.; cloth,	.75
I	Who Are We? Harrison, cloth,	1.50
6	The Meeting of the Nations, Feilden,	.30

		PRICE.
I	The Gentiles and the Times,	$0.18
1	Links in the Chain, Feilden, cloth,	.75
3	Chronological and Geographical Tree, (paper, 35c.),	.75
I	Anglo-Israel Tracts, Grant, per dozen,	.25
2	Fulness of the Nations, Smith, cloth,	1.50
1	"The Ten Tribes," Smith,	.18
8	The Chosen People,	.12
4	The Proofs, Smith,	.10
I	Israel the Anglo-Saxon Race,	.10
10	The Re-appearing of the Ark, Denny,	.12
25	The Queen's Royal Descent, Grimaldi,	.05
OP	Dan, the Pioneer, Gawler,	.20
I	Historical and Prophetical, Cavill,	.05
4	Identification of the Turks, M. J.,	.10
I	The Identity of the British, C. W. E.,	.05
2	Where are the Ten Tribes? Greig,	.18
2	Symbolical Tree, Farnall,	.18
15	Israel a Reality, Onslow,	.18
I	Are Englishmen Israelites? Dunn,	.10
I	The Great Pyramid, W. E. S. T., cloth,	.50
1	The Future of Israel, Ashwin,	.12
2	The British-Israelites, Senior,	1.00
2	The Captivity, Duff,	.15
1	Israel Ubiquitous, Reuben,	.20
3	British-Israel Conference,	
2	Japhetic or Semitic, Pearse,	.15
R	666, the Number of Antichrist, Nelson,	.12
2	The Two Witnesses,	.18
*	Our Inheritance, Smyth, cloth,	5.00
13	Great Pyramid, Gordon,	.18
2	Freemasonry from the G. Pyramid, Holland,	1.50
OP	Bible in Stone, Brangwin,	.18
12	Diagrams Illustrating,	.07
9	Light Shed by G. Pyramid, Keith,	.15
8	Eastern Question of To-day, Keith,	.25
R 1	The Impending Judgment, Keith,	.40
9	An Outline, Keith,	.18

		PRICE.
R	The Pillar of Witness, Glover,	$0.50
OP	Philitis, Casey,	.60
2	The Egyptian Enigma, Shaw,	.35
I	The Great Pyramid, Marks,	.50
3	The Great Pyramid of Geezeh, Senior,	.18
I	The Lost Tribes of Israel, Gordon,	.18
*	Miracle in Stone, Seiss,	1.50
R*1	Important Question, Totten,	2.50
*	The New Era, Strong, cloth,	1.00
*	"The Millennial Age," Harper, cloth, $1.10; paper,	.60
70	The Illustrated Apocalypse, Greenwell,	.25
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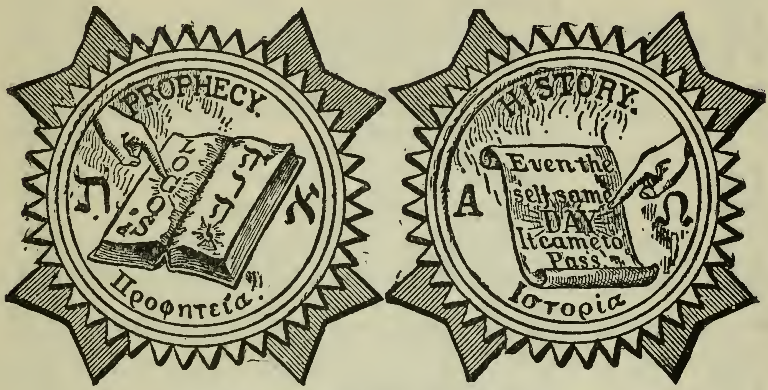

"The King's business requires haste."

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ANSWERS

TO

NUMEROUS IMPORTANT QUERIES.

Historical, Chronological and Otherwise.

HOW TO USE THE HARMONIZED SCALE.

*** *Query.* "Will you kindly explain the use of the 'Harmonized Scale' given in Study No. Ten so that the simple-minded may employ it?"

Reply. But few, as yet, appreciate the full value of this Measure of History, but we hope to afford them an insight into its utility very soon. Mumber Eleven is now with the printer, and will be issued (D.V.) before April. In that volume we shall use the Scale much as one would a yard-stick, and have no doubt that our fellow students will soon become as familiar with its employment as we are. In the meantime, to such as are already desirous of employing it to locate and adjust historical data, we invite attention to the following rules and suggestions. The chief object of Chronology is to set History in log-book order, and the aim of the Harmonized Scale is to facilitate the undertaking. Hence as "Time" had its natural Beginning at Creation, since when only there have been human minds to reckon it, it is manifest that the A. M. Scale of years is the backbone of the Harmonized Scale—for it records the "Age of Adam and his posterity," at any point along the line.

(*a*) Now, Hebrew History, down to 4067 A. M., may be squared to "Time" by reference to this Scale.

(*b*) As the Olympiads began in 777 B. C., or a year earlier than common reckoning, all Greek events recorded in their terms must be located by means of the Olympiads *themselves*, and not by the common B. C. dates cited by modern authors. For instance, Censorinus tells us that the year in which he wrote was the 1014th year of Olympia; find it on the Scale (page 112), and note that, as he says, it was also in the year 991 A. U. C., he must have been writing between April 21st and the July new moon of 238 A. D.

(*c*) As to dates given by Roman authors, first determine what scale they use (Varronian, Polybian, or Fabian), then find the year upon the A. U. C. Scale

(*d*) Locate all ancient records of Eclipses, according to the Scale on which they are *recorded*. Thus, Ptolemy employs the Nabonassan era, and gives us, for instance, an eclipse in "225 Nab."; our rule is, *Put it there!*

(*e*) As to modern verifications of the ancient eclipses, they are given either in terms of the Julian Period, or B. C. Era; locate them strictly as determined, and according to the weight of authority of the calculator. They may be verifications or not. Take them as facts until disproved; but not necessarily as verifications unless they actually coincide with the original records given in terms of the ancient Scales! The foregoing will suggest numerous other details whereby the rectification may be made more and more perfect.

With such a Scale you are practically independent of the so-called modern authorities. For instance, modern historians will tell you that Rome was sacked and burned by the Gauls after the battle of Allia in 390 B. C. Turn to page 49 and put your finger on that number. It is *wrong!*

Why? Because Livy, who is a far better authority, quotes the speech of Camillus, made that very year, in which he says, "It is now, Romans, the 365th year of the City"—"*Trecentesimus sexagesimus quintus annus urbis, quirites, agitur.*" (Livy, Lib. v. c. 54). Hence you look in the column headed A. U. C. and down to the bottom of the page thereof you will find the year 365 A. U. C., no part of which covers 390 B. C., but eight months of which do cover 389 B. C., which is correct, *i. e.*, 4325 J. P.

It is interesting to note in this connection that at this very 365th year of Rome (a year of years!) the increasing years of the Olympiads, and the decreasing years of the B. C. Scale *cross each other*—*i. e.*, are severally 389! We place the end of the 7 months' siege of Rome in September, 389 B. C., *or exactly midway between* the first Olympic *Stadium* (won by Corœbus) and the beginning of the Christian Era (Jan. 1, 1 A.D.). Camillus destroyed the Gauls a few weeks later; not one escaped to carry the news to their countrymen! This was probably in December 360 Nab.! = 389 B. C. = 389 Olypm. = 365 A. U. C. All of these numbers are remarkable for Chronological significance! They are not the result of chance, nor of human ingenuity. We cited this example not to bring them out but merely for the sake of a familiar illustration, and all who can use this Scale will stumble, as did we, upon similar and more surprising beauties.

AN ACROSTIC.

*** One of our little constituency, T. B. Howe, Esq., of Newark, Ohio, writes to us as follows: "Some time since the

following acrostic suggested itself to me, and it is significant to say the least:

"I SHALL REDEEM AN EDEN LOST.

"It is to be true of ISRAEL, and, read with Gen. XXXII. 28, may be properly so interpreted. What think you?"

We think the presentation very happy, and it is to be literally true of Israel, her KING of course, in the van! The name of "Israel" first appears as God-given when he said to Jacob, "What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but ISRAEL; for as a prince hast thou *power with God, and with men, and hast prevailed.*" Now, to his descendants has this name in preëminence above all others come to honor, and unto them pertain all the temporal blessings of the Race, though as yet they be but a tithe of what is still in store. It is explicitly promised that "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. XXVII. 6). Yea, the idea is a delightful one to Inspiration, and in many forms it returns thereto: For instance, "The Wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. XXXV. 1). We may indeed rejoice that we are found at last, so that the debt *we*, more than any other Race, owe to the Redeemer, may be plain to us, and our devotion to His cause fixed with eternal purpose. Verily, we owe a double debt unto our God. Were we not once on trial in the land? And came we not so far short of righteousness with our "back-slidings" as to be cast out? Yet hath he sought us, lo, this second time in the northern wilderness, with new and better covenant. What then have we whose eyes *are* open any more to do with idols? Verily, the very meaning of our *name* itself, is full of promise and promises fulfillment. Let us then, with God's help, be "Israel indeed!" and never forget our Name or its acrostic significance. Let us wrestle with the Man whom we have met on this side of the River, even as our father Jacob did, while the night lasts, even to the breaking of the day, nor let Him go until He blesses us; for our ancestor prevailed and so may we, whom the same One hath come to seek!

THE 69 WEEKS PUNCTUATED.

⁂ Another correspondent, Wm. G. Shedd, Esq., of Denver, Colorado, broaches an interesting phase of the Chronology of Daniel, as follows: "I have never yet seen an attempted explanation of the reason why the 69 weeks of Daniel IX. 25, were divided into 7 weeks and 62 weeks. There certainly must have been a reason foı so doing, in their first application, and such fact ought also to have a bearing as a factor in the second

application you make on the 69th Jubilee; and, if so, may help you to arrive at correct conclusions in some direction or other."

The conclusions of our fellow Israelite are sound, and we may be pardoned for anticipating some of the data in Study No. Twelve by briefly citing the reply History and Chronology have to make to his very natural query. The 69 weeks began, Solarwise, with the Ezran date 3544 A. M.; Lunarwise, with that of Nehemiah, 3558 A. M., and regularly with the first Post-Exilic Jubilee, 3536 A. M. Now the Solar Scale is $49 + 434 = 483 = (7 + 62) \times 7$; and applies as follows: $3544 + 48 = 3592$ A. M.; $+ 434 = 4026$ A. M. The year 3592 A. M. was the one in which the Samaritan schism was consummated, and the Temple, or at least altar of Gerizim, finished by Sanballat. Manasseh was its first High Priest and Samaria became an asylum of all malcontented Jews. A mixed population followed these additions, called Samaritans in general. They came to be more and more abhorred by the Jews of Jerusalem, who would not eat, traffic, nor marry with them. The Ezran date is, in reality, a *double* one, 3543–44 A. M., and so is this Samaritan one, 3591–92 A. M., being the years involved in the Samaritan matter; and so, too, is the terminal date, 4025–26 A. M., the one pertaining to John, and the other to Jesus.

In the case of the regular Sabbatic Scale the dates come out as follows: $3536 =$ 1st Post-Exilic Jubilee; hence 3537 is the 1st year of the 490 comprised in Daniel's 70 weeks. 3585 A. M. is thus the 49th, which, when finished, lands us at 3586 A. M. It was the 365th year of the Olympiads, which is its chief point of interest. Nor is that a minor one, for we expect to demonstrate in Study No. Eleven that the Olympiads were so overruled as to have positive significance in the History of Our Race (see Study No. Eleven, page 72). Now as the 65th year of the Olympiads will there be shown to have marked the fulfillment of Isaiah's prophecy to Ahaz, so here again, in the 365th year on that famous Scale we fall upon a second accentuation, and that at an interval of 300 years, a period not unfamiliar to Biblical students (see Study No. Eight, page 148).

As to the Historical emphasis upon the Lunar Scale measured from Nehemiah, we are not yet so sure. It was the 11th year of Artaxerxes Longimanus, and something there must be therein related to Jerusalem's affairs. But it may, after all, be chiefly of an arithmographic nature related strictly to the Calendar, and that is remarkable enough to hold attention. Thus: Nehemiah finished the Wall as 3557 A. M. ran out; that is, on the 25th day of the 12th month (Elul). Hence, we may, for convenience, commence the Lunar count so as to make 3558 A. M. practically its first throughout. Now the Lunar Scale from Nehemiah is a *measure* without reference to actual

lunations, and its 49th "year" (unit) ends and its 50th begins in the middle of 3605 A. M. Here we again meet with the *digits* 3, 6, 5, of the Solar year. But on the Olympiads we find the Scale to read 384, which are the reversed figures comprised by the 69 weeks themselves, 483! Nor is this all, for on the Roman Scale we find ourselves in 360 A. U. C., which voices the digits of the prophetic year! While upon the Nabonassan Scale the year is 354 which puts the stress upon the Lunar Measure! All of these *beautiful* Chronological facts will be seen at a glance by turning to page 49, Study No. Ten, and lead pencilling off the horizontal space between the middle of 3605 A. M. and 3606 A. M. The surprises that await an earnest, honest, and faithful (for the three have got to go together) study of God's Inspired Word, are innumerable and full of genuine reward.

1900 A. D., OR 2000 A. D., WHICH?

*** *Query.* "May I ask you the important question whether, in your opinion, the Millenium commences in or about the year 1900 A. D., or the year 2000 A. D.? I have always taken it from your clear dates as far as I could, that we were to date the 2d Advent from the former. But in Mr. Dallas' book, which I am now reading, it is stated, 'in the natural and regular order of things we do not suppose that Satan's dominion will last longer than 6000 years. It is to be succeeded by the Sabbatical 7th thousand, which will be the reign of Christ. If this be so, not much more than a century remains to fill up the measure of the World's wickedness and rebellion against God.'"—W. H. Peters, Lympstone, Exeter, England.

Reply. Mr. Peters has grasped our own idea as set forth. We have not seen the argument of Mr. Dallas, but his Chronology seems to be accurate. As a literal fact, to us, taking this year to be 5892 A. M., there remains 108 years yet before the literal 6001st Solar year is reached. But for this very reason we ourselves regard the dawn of the Saviour's reign as much nearer *this* end of the 109 years, than the other. We find that the opinions of most all sound, old fashioned Christian teachers, and Bible expositors, agree as to the Millennial Reign of the Saints, 1000 years, and that they are related as the 7th to a sequence of 7, 1000ds. This is a fundamental idea, and a primitive one; indeed it is as old as Enoch, and was recognized by Jude and the Church for 300 years.

But to our own mind all this is qualified by many other texts and interpretations, new light on which has necessarily modified our expectations, the gist of which is that the close of this 19th century should see the preliminaries fully inaugurated. We believe that there are two battles of Armageddon,

one shortly to occur, and one at the end of the "little season" that is to succeed the Millennial Rule. The first, just ahead of us, and for which the whole world is blindly arming and preparing, is, as it were, to take place in the physical plane—a literal war between dissected Christendom, ultimately centering around Palestine, and arranging itself between Anglo-Saxon armies and those of Gog, with their several sets of allies. Its objective point is Jerusalem and the Holy places which have now been trodden under Gentile dominion for nearly 2520 "years." The other and far more dreadful Armageddon takes place at the *close* of Satan's "little season." It will be in higher places and against God's City and people. With the latter we now have little to do; the controversy of Zion, the solution of the Eastern Question, is the world's immediate concern, for this really underlies all far-reaching human policy. It looks to us, as it has to some of the greatest military minds of modern times, as if the Plains of Esdrælon would be the final battle-field and Russia's Waterloo. But the center of disturbance is everywhere, the Human race was never in such straightened circumstances; for as things are always to be judged relatively they must be weighed against the brilliant background of modern increased knowledge. This is not a repetition of history, it is unique in man's annals, but the mood in which men are now framed *is a repetition* which has never failed to shatter existing institutions. It is hard to conceive of things getting much worse, but the limit of human elasticity is an indeterminate quantity and human patience still seems to have a surplus!

But to return to the original question: The present age of Adam's posterity is 5892 years. This would seem to imply that there are yet 108 years before the 6001st, or 1st year of the Millennium! But it must not be forgotten that the "Times of the Gentiles," beyond which Jerusalem is not to be trodden under foot, began in 3377 A.M. at the earliest. Hence, 3377 + 2520 = 5897 A. M.—a date only 5 years off! But if they are thus to be reckoned from this, their earliest beginning, how do they, or *can* they fulfill, our faith as to the 6000 years? Now we have several times explained how they *can* so do, and afford a merciful yet literal satisfaction to prophecy, and will briefly cite it yet again: From Joshua's Long Day back to Adam was 2555 long Solar years of 365+ days each, and from Joshua's Long Day to 5897 A. M. is 3445 Lunar, or short years, of 354+ days each, such as the Jews kept, and according to which, without any sort of intercalation, some of Daniel's own "times" actually do run out. Now we think that the Long Scale applies up to that remarkable and double day, and that the short one reverts back to it! The matter is to get at an accurate astronomical expres-

sion of 6000 "days," or years, a part of which shall be scientifically shortened. Hence:

Adding the *number* of "years" up to Beth-horon,	2555
to the *number* of "years" since Beth-horon, -	3445
we have the requisite number, - - - -	6000

Now, for many such reasons I feel confident that Palestine will cease to be trodden under Gentile feet by the end of this century, after which I look for Him whose Right it is to Rule! I cannot conceive that the full 6000 years will be run on Solar time. A "shortening" *must* be allowed for, and we believe it will turn out to be a scientific one. If we are right in our conception and interpretation of this important matter, then this "shortening" began long ago, even from the very origin of our national existence as the independent conquerors of Palestine! Of course, the thing becomes apparent only at the end, *i. e.*, at this end of the line, nor may it be fairly objected that we cannot add such dissimilar things as Solar and Lunar time together, for the units of both are "days," even as the common units of gold and silver dollars are cents. The privilege is entirely on God's side, and we are the debtors. The debt is 6000 years. If God is willing to accept 2555 of them in Golden time, and 3445 in Silver time, and so hasten the Desire of all Nations, who shall criticise the act? But note that we do not say what *will* be; we only hope this *may* be! And at the same time we aver that such a solution would be above any scientific criticism, while at the same time it gives 2520 full Solar years of probation to the Gentiles, and shortens Judah's oppression in the fiery furnace of affliction to just 2520 Lunar ones from the time that Evil Merodach let Jehoiachim go free!

We firmly believe that Jesus Christ will reign with his Saints on earth 1000 years, full Solar ones. But we cannot escape the necessity of locating them so that their termination shall fall short of the 7000 comprehended in the week of millennaries, so as to leave some space beyond them for the "little season" of Satan's release. Now it is a further and remarkable fact that this particular Soli-Lunar solution of the 6000 years leaves just about a century, 103 ± years, at the other end, for the dread scenes that lead up to the 2d Armageddon; now, for this, no former solution has made any sort of an allowance; nor should we slight the additional fact that to allow the "little season" to encroach upon time beyond the 7000 years would be to run it into that great "Eighth Day," on the Scale of thousands, the which, as we believe will, usher in eternity! Surely the "little season" of Satan's freedom would be as much out of place in the first day of the second week, as in the Millennium itself! and it seems necessary to us that such a solution of the matter is

required as shall agreeably satisfy all the conditions with full justice to all concerned.

We certainly are far advanced into the time of the end; we can demonstrate it by so many tests that to us it is self-evident. Meanwhile the world is not to be expected to awaken to the issue. Only a few are to know the time of visitation. This is a solemn thought, and that at best one can do little more than strengthen the brethren and be strengthened by them and their prayers is a corollary thereunto. A thief does not notify the householder. He comes, takes what he will, and goes. In this mansion Satan is the usurping householder, and in spite of apparent vigilance his servants are with one consent asleep! Now the rightful owner is about to enter the premises with a search warrant. Will he serve it? Not unless detected! for he cometh as a thief. Will he be detected? Blessed indeed are they who shall detect him!

AN ANTITHESIS.

CHRIST *versus*	ANTICHRIST.
Comes from above, John iii. 31.	Comes from below, Rev. xvii.
Not in his own Name, John v. 43.	In his own name, John v. 43.
Humbling Himself, Phil. ii. 8.	Exalting himself, II. Thess. ii. 4.
Despised of men, Isa. liii. 3.	Admired by all, Rev. xiii. 3, 4.
Under subjection, Mark xiv. 36.	With unbridled will, Dan. xi. 36.
Glorifying God, John xvii. 4.	Blaspheming God, Rev. xiii. 6.
A Good Shepherd, John x. 11.	Idle shepherd, Zech. xi. 16, 17.
The Desire of Nations, Hag. ii. 7.	Destroyer of nations, Jer. iv. 7.
The Covenant, Isa. xlii. 6.	Truce breaking, Psa. lv. 20, 21.
Horn of Salvation, Luke i. 69.	A little horn, Dan. vii. 8; viii. 9.
The Righteous Man, Isa. xli. 2.	The Wicked One, Isa. xi. 4.
Beautiful, Sol. Song vi. 4.	Fierce countenance, Dan. viii. 23.
The Lord of All, Mark ii. 28.	The King of Babel, Isa. xiv. 4.
Priceless, Matt. xxvii. 9.	Vain and worthless, Zech. xi. 17.
Son of God, Luke iv. 41.	Son of Perdition, II. Thess. ii. 3.
Without Sin, Heb. ix. 28.	The man of sin, II. Thess. ii. 3.
The Burden Bearer, Psa. lv. 22.	The Oppressor, Isa. ix. 4.
Morning Star, Rev. xxii. 16.	Lucifer, Isa. xiv. 12.
The Nazarene, Matt. ii. 23.	The Assyrian, Isa. xiv. 25.
The Messiah, John i. 41.	The Antichrist, I. John, ii. 18.
The Lamb, Rev. xxi. 23.	The beast, Rev. xiii. 1, 2.
King of Kings, Rev. xvii. 14.	The king, Dan. xi. 36.
The Man, John xix. 5.	A man, Rev. xiii. 18.
Jesus, 777, Matt. i. 21.	??? 666, Rev. xiii. 18.

THE YEAR OF 360 DAYS EXPLAINED.

*** *Query*. Where do you obtain the Prophetic form of the year, 360 days? and how is it related to Chronology, Sacred and Secular?

Reply. It was an old form of the year as used in both Babylon and Egypt; 73 of them making 72 *vague* years; thus, $73 \times 360 = 72 \times 365$. 72 is the first *Star number*, it being the angle of the Pentalpha, or 5-pointed Star; $5 \times 72 = 360°$. But to circumscribe the pentalpha, at 73 years to the angle, required $5 \times 73 = 365$ years, which was a fourth of the Canicular or great year of the Egyptians (1461 vague years of 365 days each = 1460 of our Julian years). In the meanwhile, 360×72 years $= 25920$ years, which was a form of the "Pleiadic Cycle" or *Annus Magnus*, the true value of which is perhaps a year of normal human lives, at 3-score years and ten plus the gestation period each. In round numbers, this was somewhat less than $(365.242+) \times (70\frac{3}{4}-)$ years $= 25827$ to 25841 years (see Study No. Six, page 247).* The 360 measure is implied in the dimensions of the Image set up by Nebuchadnezzar on the plains of Dura, $60 \times 6 = 360$; and the height being 60 cubits, at about 21 inches each, gives us 1260″ or $360 + 720 + 180 =$ "Time, Times, and Half a Time" (see Study No. Ten, pages 285–6). But, coming down to simpler facts, the relation of the Prophetic Scale (whose unit is taken at 360) to the Solar and Lunar, commonly employed in Calendric work, may be set forth as follows:—

$7 \times 354 = 2478$	True value *in between* to wit:—
$7 \times 355 = 2485$	354.367 +
$7 \times 365 = 2555$	True value in between to wit:
$7 \times 366 = 2562$	365.242 +
Added $= 10080 = 28 \times 360$;	

7×360 being the well known number 2520. Now, $2520 \times 2 = 5040$, which is the famous "Geometric Number" of antiquity, $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5040$, which number is divisible by all the digits. We shall point out the dominance of this remarkable number (and of its harmonious fragments) over history, in future Studies of the Our Race Series; for all the reliable facts of prominence *on record* crystallize chronologically in terms related thereunto. They are relations which *cannot be forced, but must be found;* that is, *as might be expected*, they crop out where *least* expected! And this perpetual recurrence of time and other factors is one of the most conclusive arguments as to *design* in the universe. The law is universal, and the wise man finds it everywhere. For instance, the leaves of plants are so arranged as to expose the greatest surface to the sun's rays, the number of leaves per spiral turns before a leaf stands directly above the first leaf being as follows: grasses $\frac{1}{2}$, sedges $\frac{1}{3}$, cherry $\frac{2}{5}$, Holly $\frac{3}{8}$, white pine cones $\frac{5}{13}$, larch cones $\frac{8}{21}$, pine cones $\frac{13}{34}$. Now, the very same law governs the comparative periods of

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* See next Memorandum.

revolution of the planets successively taken by pairs; for instance, that of Uranus being $\frac{1}{2}$ of Neptune, that of Saturn $\frac{1}{3}$ of Uranus, of Jupiter $\frac{2}{5}$, the Asteroids $\frac{3}{8}$, Mars $\frac{5}{13}$, (Earth $\frac{8}{13}$, Venus $\frac{13}{21}$,) $\frac{8}{21}$, Mercury $\frac{13}{34}$. We may call this the Law of Light, the first created thing, and it the result of motion (Gen. i. 1–5) and therefore naturally resulting in *orderly motion!*

THE ANNUS MAGNUS.

⁂ At the winter solstice of 1846, D. T. Glazion, Esq., communicated to the Astronomer Royal, as an important discovery, and as the result of calculation, "that the Sun revolves around the planets in 25748.40 years, in consequence of the combined attraction of the planets and their satellites, and that the Earth revolves around the Moon in 18 years and 228 days (see Notes and Queries, Feb. 1894, C. S. Gould, Manchester, N. H.) Now, all motion is relative, and as Chronologists we need have little concern with the question of absolute motion, but with "duration" we have legitimate work to do. The first of the above periods seems to be a very close approximation to the *Annus Magnus* or Precessional period, but as a matter of direct calculation, this period cannot be obtained accurately, until all the elements of the Solar System are positively known. That this is not yet the case is evident from the fact of the continued discovery of new asteroids. Many consider these to be the remnants of a planet called "Lucifer," which was disrupted at some cosmic catastrophe in the eons of the past. In his "Origin of the Stars," Ennis gives the Precessional period as 25,868 years, while Parker in his problem of the Three Bodies, places it at "exactly 25,000 years, but with an overlap at the end indicative of another revolution that will take over 13,000,000 to fulfil."

THE MILLENNIUM, AND THE TRADITION AS TO 6000 YEARS.

⁂ *Query.* Whence is the tradition as to 6000 years before the Millennium?

Reply. "The following cyclical quotation from Elias, the prophet (Rom. xi. 3) is found on pp. 31–32 of the 'Book of Enoch,' translated by David Murray, London, 1836.—He (Fabricius) says: 'I will not, like Varro, divide the whole of time into that which is unknown, fabulous and historic; but I will substitute for this division the ancient tradition of the house of Elias, so celebrated among the Jews, according to which the duration of the world is divided into six millenaries; so that there should be two thousand void, or before the Law of Moses; two thousand of the Law; two thousand of the Messias!'" "Literally," says Notes and Queries, "the words of the tradition are as follows: 'The declaration of the progeny of Elias: Six

thousand of years, this is forever; two thousands without order; two thousands, the covenant; and two thousands shall continue the Messias.'"

Now, in our opinion, this prediction is founded upon chronological facts, couched in a complex parable. It does not reveal its secret on the surface, yet there are hidden scales which justify its past facts and future possibilities. For instance, we are now in the 5892d year A. M., or the 5893d of duration from creation. Abraham was born, and his era begins in 2007 A.M., and this sufficiently covers the first part of the riddle. The Christian Era has been so settled that 3999 A.M., or 4000 Astronomical years, marks our recognized 1 A. D. Hence, in spite of all disputes, the "*common reckoning*" places Messias at the end of the 2d division of 2000. Hence, in fair, round numbers, we have, the Patriarchal age from Adam to Abraham (2007 years), and the Law from Abraham to Christ (1993 years), and the sum, 4000 years. The overlaps (or small displacements) result from other arithmographical *requirements* which cannot be set forth in so brief a generalization as the tradition embodies, nor can they be explained short of an analysis of the entire Sacred scheme of time. For instance, we know little as to the actual era spent by Adam in Paradise. If it was just a week of years, and if he circumcised himself in sin upon the eighth day or year, then from that time to Abraham was just 2000 years; and yet the whole time to the beginning of the Christian era, comprehends the first 4000 years of duration. But to arrive at the terminal mark of the scale, we have to go more deeply into *scientific* Chronology, and that we *have* to do so renders the solution far more wonderful than if it lay plainly upon the surface of time. Briefly, the matters to be kept in mind are as follows: (1) The 6000th *Solar* year of duration will be 5999 A. M. = 2000 A. D., this is still 106 years ahead of us! (2) The 6000th *Lunar* year was roundly 1819 A. D., or 75 Solar years ago! (3) The 2555 Solar years *to* Beth-horon, and the 3445 Lunar years *thereafter* (3343 Solar), will fetch us to 5898–9 A. M., which will be 6000 on the *consolidated* Scale, and run out between the lunar and solar terminations above referred to. Hence, allowing for all unknown overlaps, we may say, generally: *It is possible* that the close of this current century (A. D.) will verify the prophecy or tradition handed down the generations of Our Race, as to the 6000 years (*in all*, or "forever"), two of whose articulations have been already notably fulfilled. *If so* (and we leave that *perforce* to the future!), it will be strictly and chronologically true that there were "Two thousands without order," "two thousands to the covenant," and "six thousands of years for all." From Adam ('s fall?) to Abraham, 2000 Solar years! From Creation to the Christian Era, 4000 Solar years.

From Creation to the End, whatever that may be, 6000 *consolidated* years.

If the foregoing be rejected, even as a mere possibility, then, seeing that no other scheme of time offers any satisfactory solution at all, the objector is relegated into a region of utter indecision, and is welcome to his state of mind. In the meantime, as for ourselves, we prefer to have a reason for our faith, and to correct it, if necessary, as often as more light shall be let in upon the Origin and Destiny of Our Race. Finally, If our explanation stood alone, it would be weak; but as it is a mere collateral in a system that has a thousand and one far more wonderful fulfillments, it certainly is worthy of attention and elaboration.

"THE MEASURE OF A MAN."

Rev. xxi. 17.

⁂ *Query.* "Do not all of the Commentators consider the 62 weeks of Daniel IX. 26 to be the same as those of verse 25? By what authority, then, do you antagonize so universal an interpretation? — CONSERVATIVE."

Reply. Yes, the common agreement of our predecessors, with but few exceptions, is undoubtedly as "Conservative" implies, but this fact has put no admitted seal of preëmption upon our own judgment! Their very agreement in error has reduced their solution to an absurdity. It is a solution that has never satisfied even its own advocates. It does not fit the case, and no fresh mind ever accepts it without a struggle, and then only by virtue of familiarity with an effort to accept it— evil communications corrupt good *judgment*, and we have lain too long among the pots! Why not come out into the light of the Seven lamps?

The 62 weeks of verse 26 cannot be the same as the 62 of verse 25, because those of the latter end at the "anointing," whereas those of the former end at the "cutting off." Now, as these two things were *not* accomplished together, but with an interval of more or less length, it follows that the 62 weeks of verse 26 *begin at the anointing*, and move on and into the subsequent life of the Anointed! Hence we must get down to small units, for 62 new "weeks of years" are clearly absurd, 62 years equally so, besides not being "weeks" of any degree; 62 weeks of months are little better, because this would demand a ministry of five years and two months, which no possible stretching of the records will stand. Hence, there is nothing left but a recognition of the literal fact.

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